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MISSIONS

TO

THE WOMEN OF CHINA.

(IN CONNEXION WITH THE SOCIETY FOR PROMOTING
FEMALE EDUCATION IN THE EAST.)

WRITTEN FOR YOUNG PERSONS.

By A. F. S.

EDITED BY

MISS WHATELY.

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EDITOR'S PREFACE.

THE subject of Female Missions to the heathen is just now one of peculiar and daily-increasing interest. Perhaps never, since the gospel was first preached, has there been a time when opportunities of evangelising the women and children of heathen nations have been so remarkable and so numerous as within the last few years. It is therefore a time when all who can should be called on to help in this important work; and at home, as well as abroad, help is greatly needed.

The Society for Promoting Female Education in the East has been one of the principal, as it was one of the earliest, agencies employed in this cause; and its organisation affords a peculiar facility for the employment of active helpers among the young. It is with a view of introducing its working, to young readers especially, that the little book before us has been drawn up. China, as the earliest scene of the Society's labours, is selected as

the first country to bring under the notice of young people; but eventually other fields of labour may, in subsequent publications, be described in the same manner.

It is hoped that many may be stirred up by the perusal of this little work to more diligent exertion and persevering prayer in the great cause of promoting the extension of our Redeemer's kingdom, and the spread of the everlasting Gospel.

If this book should be instrumental in thus rousing even one reader to be more active in the Lord's cause, it will not have been written in vain.

E. J. WHATELY.

September 1865.

THESE Letters were originally addressed to the Members of a Working Party.

For the historical and geographical information, the writer has chiefly consulted Huc's "Travels in China," "The Chinese," by Sir J. F. Davies, and the Earl of Elgin's "Mission to China." The missionary details have been taken from the *Female Missionary Intelligencer*, a magazine published monthly by the Society for Promoting Female Education in the East, also from "Extracts from the Agents' Correspondence," kindly supplied for the purpose by Miss Webb, the Secretary of the Society.

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MISSIONS TO THE WOMEN OF CHINA.

LETTER I.

Before I enter into any details of missionary work, I should like you to understand the exact object of the "Society for Promoting Female Education in the East."

As its name tells, it was established for the purpose of teaching the women of heathen lands. But why, you will ask, was it necessary to form a society to do this? Would not the great missionary societies have answered? Perhaps they might, had they been formed for that purpose, but those societies were established for the special object of sending missionaries to *preach* to the heathen, and therefore could not engage in the important work of evangelising heathen women.

You see there is a great difference.

For many years missionary societies had established schools, but chiefly for boys. This made it very necessary that the little heathen girls should be thought of, for, in India especially, girls and boys are not allowed to attend the same school.

Indeed, it would be thought strange were a missionary in India even to speak to a little girl or her mother. And he has few opportunities to do so, were he disposed to break through long-established custom.

When a missionary preaches in the bazaars or public places in India, there are no women amongst the listeners. Even if a church be built, women do not come to it: perhaps a few

may stand outside the window to look on, but they have no idea of entering, and soon pass by.

Or if a Christian preacher calls at a Hindoo shop, he may be kindly received by the father and grown-up sons of the household, and they perhaps listen whilst he reads the word of life, which says that "an idol is nothing in the world, and that there is none other gods but one." But in the meantime, where is the mother—where the daughters and little children?

The missionary could not ask for them without giving offence, much less could he leave books for them, for, from the eldest to the youngest, not one can read, and perhaps, at the very moment when he is trying to teach the worthlessness of gods of wood and stone, in another room, not far distant, the heathen mother might be found teaching her infant child to lift its hands in prayer to Vishnoo or to Siva.

Now, if you think of the influence which mothers have over their children—as they are under their sole care for *at least* the first seven years of their life—and think, too, how hard it is to root out early impressions, you will see what an almost endless task missions in the East are, so long as the women remain heathen. "I can't give up my mother," said a little girl in India not long ago; "I know that Jesus came to save me, but what can I do? I will give up Jesus Christ. I can't give up my mother. I will go home." Early recollections were too strong, and she did go back to her heathen home.

Many of the missionaries' wives, and other ladies who resided abroad, did all they could to form schools, and you will be interested to hear that the first native girls' school in India was established by the Baptist Missionary Society in the year 1820, just forty-five years ago.

But it was found that, however anxious Christian ladies residing in India might be for the good of the heathen children, still, as they had their own families to attend to, they could not give much time to schools, so a Society was formed just for the purpose of sending out teachers, whose sole business it should be to teach the wives and little girls of the heathen. This was done fifteen years later, in the year 1834. Will you

try to remember this date—*July 1st*, 1834—the birthday of the "Society for Promoting Female Education in the East?"

And now that you know *why* and *when* the Society was formed, I must tell you *where* its agents were sent, and something of their work.

The committee, after prayer to God for guidance, and much thought, determined to send, first of all, teachers to China and the neighbouring countries.

The Chinese empire is very extensive, and its population very large. It is bounded on the north by Tartary, on the west by the Burman empire, on the east and south by the Indian Ocean, covers an extent of 1575 miles from north to south, and 1800 from east to west, and contains upwards of 400,000,000 inhabitants.

It will help you to understand what a very large population this is, if I tell you that it is "more than twenty times as large as that of Greenland, Labrador, the Canadas, the West Indies, the South Sea Islands, the Cape, Madagascar, Greece, Egypt, Abyssinia, and Ceylon—that is, more than twenty times as large as nearly the whole field of Christian missions, India and the East being excepted."

Within China Proper (which native writers call "the centre of the world") are 1572 towns, the principal of which are Pekin, Canton, and Nankin; 1193 fortresses, 2796 temples, and 32 imperial palaces.

The country is divided into eighteen provinces, and these have every variety that you can imagine of soil, climate, and character. Some parts are very wild and grand, with ranges of lofty mountains; in others you would see flat and rich plains; or again, you might travel through a bleak and barren desert, where you would find nothing but vast prairies covered with dry yellowish grass. In some parts the people are employed in farming and in out-door pursuits, whilst in others you would see great manufacturing cities, such as our own Birmingham.

Then, as to the productions of the country, you could scarcely name one article necessary to our comfort or enjoy-

ment, which is not found there. In the north, where the climate is cold, hemp and barley grow; towards the central parts, the tea plant, mulberry, cotton plant, orange tree, sugar cane, and bamboo, and immense harvests of rice, sufficient to feed the whole country. The eastern part is famed for its silk and cotton, while the west abounds in woods fit for building.

Metals of all kinds are to be found in China—gold and silver, copper, tin, and lead; also precious stones in abundance—the ruby, emerald, jasper, and serpentine, and the precious green stone, called by us *jade*, and by the Chinese *yu*.

The Chinese are a most industrious people, and very skilful in turning all the natural productions of their country to good account. The manufacture of silk has arrived at great perfection, also that of porcelain; they make also beautiful flowered satins and crèpes, nankeens, and cottons. The internal commerce of the empire is carried on by means of a great canal, called the Cha-ho, or river of flood gates. It was constructed many years ago, according to Chinese tradition, by order of the Emperor Yu, B.C. 2100, and, for its extent and magnitude, is "unrivalled by any other work of the kind in the whole world."

Many valuable discoveries, which, comparatively speaking, have been only recently known to us, have been familiar for ages to the Chinese. The polarity of the loadstone was remarked by them 2500 years B.C.; gunpowder has been known to them from a very remote period. We read of their having "thunder-carriages" in the tenth century; these were probably a rude kind of cannon. "Printing from plates of wood was practised by them at the end of the sixth century of the Christian era." In A.D. 593, there was a decree for the collection of "old designs" and text, and for their cutting in wood for publication. In 932, the canonical books were ordered to be engraved on wood, and printed for general sale, and in 982 the work was completed, and the books circulated over the empire. Movable types were first employed in the middle of

the eleventh century.* In 1154 the institution of bank-notes and exchange offices took place.

Indeed, the Chinese and the neighbouring nation of the Tartars have probably been *our* teachers in times gone by. The science of eastern nations penetrated into Europe at the time of the Crusades, but there was an event which occurred in the year 1262, which, more than any other, brought about a communication between the East and the West. In that year a war broke out between the Mongolians and the Persians, and these latter procured as auxiliaries the Franks of Syria. I need not delay to tell you the cause or the result of the war; it is enough for you to know that on account of it *twenty ambassadors* were sent from Mongolia to Italy, France, and England. Afterwards many travellers from Germany, Italy, and France went to China and Tartary; and on their return, gave wonderful accounts of the manners and customs and the knowledge possessed by these distant countries.

These "travellers' tales" may have been like precious seed, which, long slumbering in the earth, at last buds forth; and it is thought by some that those inventions by which the close of the middle ages is distinguished, were not so much independent discoveries as the bringing to light amongst us of the knowledge which had been familiar for centuries to the Chinese. It would be strange if this were true, and if the stories of science told by these travellers, listened to partly with incredulity, yet handed down from father to son, were in fact the origin of so many wonderful discoveries. If so, there have been few who have travelled to so much purpose as these visitors to China in the thirteenth century.

But to return to my little description. With regard to the knowledge of architecture possessed by the Chinese. You have, of course, heard of the great wall built by Chi-Hoang-Ti, the first universal monarch of China, who reigned 237 B.C. This wall extends 1500 miles, is 30 feet in height, and 20 in thickness. So great were the difficulties undergone in building it, that 400,000 men are said to have died of hunger, ill-

* Sir J. Bowring.

usage, and excessive fatigue. And Chinese historians say, that it was "the annihilation of one generation, but the salvation of a thousand."

Then as to the Chinese cities, these are almost all built on the same plan, usually in the form of a square. The houses are low, seldom more than one story; the whole of one side of the apartments is occupied with windows—paper, and sometimes talc, being used as a substitute for glass.

But perhaps the best way to give you an idea of the buildings would be to take you to a Chinese city; so, will you come with me to Pekin, which is the present capital of China?

Pekin (which means *Northern Capital*) is a large city, containing two millions of inhabitants. It is 25 miles in circuit, and walled all round, and these walls are 40 feet high, and so broad that horsemen can ride on them. The city is divided into two parts—one inhabited by the Tartars exclusively, the other by the Chinese. Within the Tartar city is the part reserved for the emperor. It is surrounded by a wall, called the "Prohibited Wall," within which none may enter excepting the imperial household and his majesty's retinue and visitors.

The palace of the emperor, or, as he is called, the "Son of Heaven," is very splendid indeed. He lives in great state, and a gong and bell are struck and rung whenever he enters or goes out; for such is the respect in which he is held, that when he crosses the streets every door must be closed, and every person must, on pain of death, remain silent and within his house.

One of the gates, called the "Gate of Everlasting Peace," leads to one of five avenues. It is built of white marble, and is 110 feet high. There are steps up it, whereon the emperor, on state days, receives the prostrations of his ministers. Among the buildings is Keen-tsing-King, or the "Tranquil Palace of Heaven." This is the emperor's private palace, and it is lofty, rich, and magnificent. In the court before it is a small tower of gilt copper, adorned with a number of beautiful figures; and on the east side a large vessel, also of gilt copper, on which incense is burned day and night.

There is also the "Palace of the Earth's Repose,"—that is the palace of the emperor's wife; also the "Temple of Imperial Ancestors," where the emperor sacrifices on great occasions. Again, the "Hall of Intense Mental Exercise." What does that mean, do you think? Not a hall where pupils are asked hard questions, but just a hall sacred to Confucius, about whom I will tell you by and by.

Besides the gardens and pleasure-grounds, fountains and shrines which are to be seen in Pekin, there are seven hundred palaces of princes, many temples and altars;—one, the Great Temple, the outer wall of which is said to be 3000 feet in circuit,—a temple to the discoverer of the silkworm,—the Temple of Great Happiness, which is a large Buddhist temple, with a copper statue 60 feet high. Not very far from this temple is an artificial mountain called King-shan, 150 feet high, with terraces, walks, plantations,—an artificial lake, with a bridge of white marble with nine arches.

Then, if you visited Pekin, the *names* of the streets would amuse you. There is "Barbarian Street." "Immeasurably Great Street," "Handkerchief Street," "Newly-opened Street," "Sugar Plum Street," "Stone Tiger Street," and "Obedience Street." Also the "Street of Perpetual Repose," so called, perhaps, because there never *is* repose there, but the unceasing hum of business. Tinkers, barbers, blacksmiths, and cobblers,—sellers of tea, rice, vegetables, and fruit, may all be heard recommending their goods; and when an Englishman is seen, many are the cries of "olo bronzes," "too muchee olo crackly china."

The houses are nearly all built of brick; roofs of a gray colour, or painted red. The imperial houses only have the privilege of being painted yellow.

The shops are painted red, blue, and green. Over the doors are to be seen inscriptions such as these:—"No second price asked;" "No credit given;" "No goods taken back."

Or the more mysterious mottoes,—"May the pencil and the ink flow fragrantly;" "Ten thousand united to all eternity." The Chinese maxims of business are excellent: "Whoever would succeed must employ the morning;" "Gossipping and long sitting injure business."

Book-stalls are abundant. If so disposed, you could buy numbers of books for less than a farthing each.

If you wished to buy anything, you would not be at a loss to know what shop to go to. The shopkeeper in Pekin stands in the street describing his wares. As you may suppose, this is rather noisy, and policemen are obliged to walk about to keep all in order.

In the middle of the street are seen vehicles, foot-passengers, strings of dromedaries, and, occasionally, Tartar horsewomen. Or, again, you might see public officers, attended by their retinue, with a company of cavalry before them to clear the way, which is a most necessary office; for, besides the vendors who carry on their business in the streets, there are crowds of conjurors, jugglers, fortune-tellers, quack doctors, actors, musicians, and mountebanks. These, on the approach of a great man, are forced to make way, and are rudely interrupted in their employment. Perhaps a bridal procession may attract the attention, but the shouts of joy and peals of music which accompany it are often drowned by sounds of a very different character; and coffins, attended by *white*-clad mourners, may be seen carried towards their last resting-place.

Here and there are streets which look like arches. These are built as monuments to distinguished persons.

All night the great streets continue noisy, and are lighted by torches and painted paper lanterns, either carried along by the passengers, or suspended over the shop doors.

I must not omit to tell you of two more temples. One is called the "Temple to Heaven;" it occupies a circuit of three miles. The other is the "Temple to Earth," within the circuit of which the emperor performs every year the national ceremony of ploughing with his own hands.

About three leagues from Pekin was the famous Yuen-men-Yuen, destroyed by the English and French armies in 1860. This, the favourite summer residence of the emperor, was twelve miles in diameter, consisted of waste and woodland, canals and streams, and contained fifty distinct places of resort for his majesty.

But I have perhaps told you sufficient to show you the kind of country to which our missionaries go. My next letter will be about the people and their religion.

LETTER II.

I PROMISED to give you in this letter some account of the *people* who inhabit the vast empire of China.

Their history, however, would not be very interesting to you. I do not think you would care to hear about the founders of the Yuen or Ming dynasties, nor about the Chinese revolutions and secret societies which often disturbed the country. So frequent have been these revolutions, that during the space of 1224 years China underwent fifteen changes of dynasty, and at one time the country was overrun by *eight* distinct rebel armies.

But there are a few remarkable facts connected with China which you would do well to remember; one of these is its great *antiquity*.

Chinese tradition, indeed, goes back several thousand years, and some of its most *moderate* historians place the foundation of the empire about the time of the Deluge. But without claiming for it so early a date as this, it is certain that China is very ancient, the most ancient *empire* in existence. Its authentic history reaches back to nearly 3000 years ago, and during that time no attempt has been made to change the form of government. Such a thing as a republic seems never to have been thought of; the different revolutions which have

occurred have been merely changes of dynasty: all through, the people have been governed by *emperors*.

Besides the great antiquity of the Chinese empire, the *stationary* character of its institutions is very remarkable. There is no people who dislike change so much; the customs handed down by their ancestors are religiously observed from generation to generation. Indeed, an order on the part of the Tartar conquerors, in the seventeenth century, to make a slight change in the customs, nearly brought about a revolution. It was desired that all should dress their hair in the Tartar, and not in the Chinese fashion. But the people were long before they agreed to the alteration, and many preferred to die rather than submit to it.

Another remarkable fact connected with China is its *seclusion*. Great, powerful, and extensive, and with so civilised a people, you would suppose that it would often be mentioned in history. But it is not so. The people shrink from intercourse with strangers; are very jealous of interference; think their own country the best and finest in the world, and call all who do not belong to it *barbarians*.

We do read, indeed, of one emperor who was superior to these ideas. This was Kang-hy, a contemporary of Peter the Great, whom he resembled in many respects. But Chinese historians never praise this their greatest monarch, but speak of him as an innovator. And Kang-hy certainly did act in an unusual manner for a Chinese emperor. He condescended to learn from foreigners, and often invited them to his table in order that he might converse with them upon scientific subjects. It was no wonder that the prejudices of the people were shocked; yet as their learned Kang-hy was victorious in war, and by his firmness commanded their respect, they call his reign by the name of "Elk-he-taifin," (tranquillity and prosperity,) and in the ancestral hall he bears the name of "Shing-tsoo-jin-hwang-te," which means the "holy guardian and benevolent emperor."

As regards the government, the Chinese are ruled by an absolute monarch, whose will is law. He is called the "Holy

son of Heaven," "Sole guardian of the earth," "Father of his people." He is not only reckoned the sovereign of China, but of the whole world, other kings being merely his subjects. "Heaven has not two suns," (says one of their books,) "earth has not two kings; a family has not two masters; sovereign power has not two directors—only one God and one emperor."

The emperor can dispose of his subjects at his pleasure, and make whatever laws he likes. He can even appoint his own successor to the throne. He is held up as a demi-god, and, indeed, believed to be of divine origin. He bears two characters—one, that of high priest; the second, that of sovereign of the empire. In his first capacity, he is the sole mediator with Heaven for the sins of the people, and the procurer of favours for them. The people give him the credit of all the blessings they enjoy, such as plentiful crops, favourable weather, &c., and though storms, inundations, and all public troubles are also laid to his charge, his faults are forgiven in consideration of the proof thus given that Heaven regards his wishes.

The emperor seldom appears in public. Even on so important an occasion as his birthday he does not show himself, but remains hidden behind a screen, so that he can enjoy the ceremonies without fatigue. These ceremonies consist chiefly in an adoration of himself. Slow, solemn music is heard at first; this ceases, and is renewed again at short intervals; then the band, vocal and instrumental, strikes up with all its powers. Instantly the whole court falls prostrate before his hidden majesty, and a kind of anthem is heard, of which the burden is, "Bow down your heads, all ye dwellers on the earth, bow down before the great emperor!—the great emperor!"

When a favoured individual receives an audience with the emperor, imposing ceremonies are observed. The "Son of Heaven" is seated on an ebony throne, attired in a yellow robe, wrought over with dragons in gold thread; on his head a crown adorned with gold and precious stones. His ministers are ranged around him on their knees, whilst at a little distance are seen the band and the emperor's guard of honour.

The name of the person to be introduced is called out as he approaches, and the band strikes up as he draws near the throne. Looking meekly on the ground, he falls on his knees. Then the emperor moves his hand, down goes the humble head of the visitor, and he strikes his forehead nine times against the step leading to the throne. Then raising his head, he listens with downcast eyes to the "Son of Heaven's" commands.

The Emperor is never said to *die;* the "monarch of endless years" only "leaves this world to become immortal," and, "mounted on a dragon, he departs to the ethereal regions."

The people of China are divided into four ranks or orders. The first, the learned; second, the husbandman; third, the manufacturers; and fourth, the merchants.

The first place, as you see, is given to the *learned.* Great importance is attached to education, and, as a rule, the Chinese are a well taught people; with few exceptions, all know how to read and write. Their maxim is, "Bend the mulberry-tree when it is young;" for they say, "By learning, the sons of the common people become great; without learning, the sons of the great become mingled with the mass of the people."

So long ago was the importance of education known in China, that a work written before the Christian era speaks of the *ancient* system of instruction, which required that nearly every town and village should have a common school. Those who can afford it employ private teachers, and there are evening schools in large towns attended by those who are employed at labour during the day. The children are obliged to be very attentive; they are warned against "repeating with the mouth while the heart (or mind) is thinking of something else."

Then as to what they are taught, it is just what has been handed down from their "ancestors;" for, unless the emperor himself ordered it by a special edict, no change could be made. Children are, first of all, taught the principal *characters,* (for in the Chinese language there is no alphabet,) then the

"trimetrical classic." This is a formidable word, but it just means rhymes with three words in each line. Arithmetic, geography, &c., are taught in these rhymes. Here is a specimen of the arithmetic:—

Che mo shu.	Learn to classify numbers.
She mo wen.	Investigate first principles.
Ye urh she.	One and ten.
She urh po.	Ten and hundred.
Po urh tsien.	Hundred and thousand.
Tsien urh wan.	Thousand and ten thousand.

After they have learned the "trimetrical classic," children are taught the "Four Books," which contain the doctrines of Confucius. A Chinese school is a very noisy place. In order to make his pupils pronounce the characters correctly, the master commences by repeating a certain number. Then the pupils say the lesson over and over again in a kind of chant, meanwhile rocking themselves backwards and forwards, and you may imagine the confusion which prevails, for each pupil repeats his lesson aloud, not thinking how much this must puzzle his neighbour, whilst the master, every now and then, corrects the pronunciation. When a pupil has learned his lesson he goes up to the master, makes a low bow, presents his book, *turns his back,* (for it would be considered disrespectful to look at his teacher,) and repeats his lesson.

A little Chinese boy is also taught a book called "The Rites," which contains lessons on manners.

Great value is set on fine writing, as they say an "elegant pencil" is always much admired. There are many varieties of character, some of them most fanciful and graceful, though not at all easily read.

If a man is well educated he can rise to any office in the state. *Mere* wealth is despised, whilst poverty is held to be no reproach. The two things most respected are, station reached by personal merit, and old age. As a proof of the honour paid to the latter, I may tell you an anecdote about the good emperor Kang-hy. "An inferior officer, of more than a hundred years of age, having come to an audience to do

homage, Kang-hy rose from his seat and met him, desiring the old man to stand up without ceremony, and telling him he paid this respect to his great age." And the ordinary address of civility in China is Laou-yay, "old or venerable father," which is often addressed to a person half the age of the speaker. There is, indeed, a great deal of good in the natural character of the Chinese, and they are, as a people, quiet, peaceful, and industrious; but they have one great fault, which, however, they do not consider such. They are very deceitful, and from their earliest childhood they are trained up in the belief that it is not only no harm, but a clever thing to be able to tell lies well, especially if it is to a "barbarian." Their "powers of invention" are very great, and often they tell lies when nothing whatever can be gained. Of course, when anything *is* to be gained their word cannot be trusted, and "no reliance can be placed on them for the fulfilment of engagements."

I must next tell you about some of the Chinese customs, which are very strange. You remember that I mentioned a book taught in the schools called "The Rites," containing rules of politeness. These rules a Chinese never thinks of breaking.

If you called to pay a visit in China, the first question you would be asked would be, "What is your *honourable* surname?" And if you were polite you would reply, "My *vulgar* surname is ——, my *trifling* name is ——, the *low and humble* place from which I have come is ——." And then you would commence to ask the person whom you called on, "And pray, sir, what may be your *excellent* surname, *honourable* name, *famous* native place," &c., &c. On leaving, you would shake your *own* hand, not that of your friend. If you were invited to dinner, you would commence by taking sweetmeats, and end with meat and soup. A Chinese dinner generally consists of nine courses; often these are composed of strange dishes, such as eggs, a year old, (which have been preserved in clay,) shark fins, radishes pared and boiled into a thick soup, shrimps made into a paste with chestnuts, bamboo oils and garlics, flavoured with pickles.

But to return to the rules of politeness.

Perhaps you might be invited on a visit for a few days, and, if so, the host would say to you, on parting, that he had annoyed you in every possible way, and rendered your life extremely unpleasant; whilst, on the other hand, you would be bound to declare that you had great need of indulgence and pardon, for you had been most troublesome and exacting.

Then, if you went into a hotel and ordered your dinner, Chinese politeness would require you to invite every one present to partake of it; but the invitation is always declined. It would be considered *extremely rude* to accept it, however pressing it might be. A story is told by an eye-witness, which illustrates this.

One day a master of a house posted himself in the middle of his court, and said, "Don't let anybody go away. To-day I invite every one to eat rice at my house," and then he ran from one group to another, urging all to stay. But every one gave some reason for going. The host seemed quite distressed, and at last he spied his cousin, who had almost reached the door, and rushed towards him, saying, "What, cousin, are you going also? Impossible! You must stop." "No," said the other, "I have business at home that I must attend to." "Business! what! to-day? You shall stop, I won't let you go;" and then he seized his cousin's robe, and said, "If you will not stop to take rice, you must at least take a few glasses of wine. I should be quite ashamed if my cousin went away from my house without taking something." At last the cousin was over-persuaded, and saying that it would not take much time to drink a glass of wine, he went into the house. The master then called with a loud voice, but without addressing any one in particular, "Heat some wine,* and fry two eggs." Some time passed, and no wine having appeared, the cousin, who really had business, ventured to ask his host how long he thought it would be before the wine was ready.

* In China wine is always taken *warm*.

"Wine!" replied the host; "wine! Have we got any wine here?" "In that case," said the cousin, "surely you might have let me go. Why did you press me to stay?"

On these words the master of the house arose, and said with indignation,—"Anybody might know what country you come from. What? I have the politeness to invite you to drink wine, and you have not even the politeness to refuse!" And the poor cousin stammered out some words of apology, and left the room in confusion.

This *appearance* of politeness is carried into everything. "Venerable elder brother," a Mongolian robber will say, "I have need of thy cloak. I am cold, and thy purse would be useful to me; let me ease thee of it." In this case it is polite to yield, and if the elder brother does not do so, he is soon taught manners in a rougher way.

Perhaps, however, I could not give you a better idea of the Chinese customs than by telling you that they are exactly the opposite of ours.

A Chinese gentleman wears a string of beads round his neck, and carries a fan. If he is in mourning, he dresses altogether in *white*. Old men are often seen carrying about birds, with which they seem much amused,—or, stranger still, they employ themselves in flying paper kites, whilst a group of *boys* will look gravely on.

When a distinguished guest is received he is placed on the left hand, as being the seat of honour, and the host does not uncover his head, as that would be a sign of familiarity.

But these are only *strange* customs; the Chinese have many others which are not only strange but *wrong*. For the people of China, however clever, active, and industrious they may be, are a people "given to idolatry."

All religions are tolerated in China so long as they are not considered dangerous to the state.

Three are admitted. Of these the most ancient is that of Confucius, which is called the doctrine of the *Lettered*.

Confucius was a wise man, who lived more than 2000 years ago, and taught and wrote a great many good things about the

way in which people should act in this life, but he taught nothing about God, or the way to serve Him.

The religion taught by Confucius is merely Pantheism,—that is, it finds a god in everything, and worships the spirits of heaven and earth, of the stars, the mountains, the rivers, and the souls of deceased relations. This worship has no priests and no idols; the emperor is the head of it, and nearly all the literary persons belong to it. The tablet of Confucius is in all the schools, and the masters and pupils are required to prostrate themselves before his name. In every city temples are built to his honour, and upwards of 300,000,000 of men declare him to be the highest saint. Twice in the year, in spring and autumn, one morning before daybreak, all the city chiefs go to his temple and bow down, knocking their heads on the ground several times before his shrine, which has no image, but only a wooden tablet on which his name is engraven.

The second religion in China is the sect of the Taosse, or Taouists,—the Doctors of Reason,—founded by Laotze, a contemporary of Confucius.

Laotze believed in one supreme Being: this Being he knew not how to name, but he called him *Reason;* he said that all human souls came from this first cause, and after death were united to it, the wicked alone being excluded. His sayings are full of benevolence and kindness, but his doctrines are involved in great obscurity. Even the learned Confucius could not understand them. He went one day to pay Laotze a visit, and, on his return, remained three days without saying a word. One of his disciples asked him the cause of his silence, and Confucius replied:—

"When I see a man make use of his thoughts to escape me like a bird that flies away, I dispose mine like a bow armed with its arrows to pierce him, and I never fail to reach and master him. When I see a man make use of his thoughts to escape me like an agile stag, I arrange mine like a running dog to pursue him, and I never fail to come up with him, and throw him down. When a man makes use of his thoughts to

escape from me like the fish of the deep. I arrange mine like the hook of the fisherman, and I never fail to take him, and get him into my power. But as to the *dragon*, who rises on the clouds and floats in ether, I cannot pursue him. I have seen Laotze, and he is like the *dragon*. At his voice, my mouth remained wide open, my tongue came out of it with astonishment, and I had not the power to draw it back,—my soul was plunged in perplexity, and has not been able to recover its previous calmness."

When Laotze's doctrines puzzled even Confucius, we need not be surprised when we find that ordinary people altogether misunderstood him, and that his disciples are now as *unlike* as possible to their master. The priests and priestesses of this worship practise magic, astrology, and many other absurdities: they teach the existence of spirits and demons, and have almost a countless number of gods. One, whom they call the San Kwan, consists, they say, of three persons, who rule the heaven, earth, and water. They believe also in the spirit of the earth, the god of thunder, the spirit of water, the spirit of riches, &c. Besides these, they have a number of famous heroes, whom they have raised to the rank of gods. Indeed, it is hard to say what they do not believe, or what they do *not* try to persuade the people that they know. These Doctors of Reason even pretend that they have discovered the elixir of immortality!

Last of all we come to Buddhism, which was introduced into China about A.D. 65. The founder of Buddhism was Gautama Buddha, born in India about the year 960 before Christ. Eastern tradition says that he was a most wonderful person; at the age of ten years he understood fifty languages, and performed many miracles. His followers, like those of Laotze, differ very much from their leader, for Buddha himself taught *against* idolatry, whilst the religion now consists of idol-worship.

Its doctrines are, that "there is no creator and no supreme God by whom all things are governed; that the earth came into being of itself, and continues by its own power; that man can obtain happiness in the next world by his own merits, and by obeying the precepts of Buddha; that forgiveness of sins is impossible; and that every man will reap the consequences of misdeeds he now commits by sufferings undergone, after being born again in this or in same other world as a man, or a devil, or an animal."

The Buddhists' ideas of geography are very strange. They teach that "the earth is immovable, and upon it is placed a round mountain, one million and a half miles in height, the earth itself being two and a half millions of miles in thickness, below which are three worlds of stone, water, and wind, each of incredible thickness. The sun, they say, is 500 miles in height, length, breadth, and 1500 in circuit; the moon 490 miles in length, breadth, and thickness, and 1470 in circuit. Notwithstanding these dimensions, both luminaries are swallowed by a certain Assur Rahu, a giant of prodigious size, whose mouth is 3000 miles deep, with head and limbs of suitable proportions." *

Such is the belief of the mass of the people of China. Numbers of temples are built and idols set up in honour of the god Buddha. "His image is a huge ugly figure, more than twenty feet high, gilt all over, resting on a lotus flower. Daily, in front of this image, numbers of Chinese may be seen, kneeling, knocking their heads, burning gilt paper, or lighting candles and incense-sticks," hoping thereby to procure blessings, and escape evils to come.

Besides these three religions, there are many in China who follow the precepts of Mohammed. These Mussulmans, or Hoei-Hoei, have built several mosques, and have great influence, for they are so closely united that if an insult is offered to one, it is resented by all.

But taken as a people, the Chinese are very indifferent even to their own religion. Indeed, one of their emperors declared, on a review of all religions, (Christianity included,) that he recommended his subjects to have *nothing to do with any*; and this advice is in general followed. A Chinese never thinks of

* "Church Missionary Juvenile Instructor."

God, the soul, a future life; he agrees to everything, but does not care whether it be true or false, good or bad; this world absorbs all his energies. If three persons meet—one a Confucian, another a Buddhist, and the third a disciple of Laotze—the question is asked, "To what sublime religion do you belong?" And then each one delivers a long speech in praise of the religion to which he does *not* belong; after which they all repeat in chorus, "Religions are many,—reason is one,—we are all brothers."

This want of religious feeling leads to great indifference to death. A coffin is a usual present for one person to make to another; and arrangements for his own funeral are often ordered by a sick man.

And when the time comes for them to die, they "salute the world" with calmness. But a strange custom is often observed by the relations of the dying person. It is the belief with the Chinese (as it is with us) that death is the separation of the soul from the body, and they do all they can to persuade the soul to remain, or, if it has left, to return to its former habitation. They utter loud cries, and say, "What have we done? What motive can you have for going away? Come back, we pray you." They even take lanterns to show the soul the way back, lest it might not know how to return.

This custom is followed *just because it is a custom*. The people would not think of praying to their god Buddha to ask for the cure of one dear to them; they have no idea of the existence of any being sufficiently powerful to save or destroy life.

No day of rest or worship belongs to Chinese idolatry; but feasts, festivals, or processions are held occasionally in honour of some fabled monster, superstition, or natural object.

The new year (which falls in our February) is almost the only *universal* season of leisure and rejoicing. All public offices are closed for some days in advance; all debts are paid off; and the whole empire gives itself up to enjoyment. On the eve of the new year, everybody sits up, and at midnight a *feu de joie* of crackers is fired. Then commences the performance of sacred rites, and the preparations of the houses for new year solemnities. "Every dwelling is garnished, and the shrine of the household gods adorned with huge porcelain dishes, or vases containing the fragrant gourd, the citron, (called by Chinese the head of Budh,) and the flowers of the Narcissus." Early in the morning, crowds repair to the temples in their best dresses, and then visits are paid to offer the compliments of the season. Friends exchange presents with one another; these usually consist of delicacies, as rare fruits, sweetmeats, fine tea, and ornaments, and are accompanied by a list inscribed on a red ticket, which is returned by the bearer with the addition, *Received with thanks*. The compliment is immediately to be returned by presents of the same kind. About this time the emperor honours husbandry by going through the ceremony of holding the plough. He proceeds in state to the enclosure which surrounds the Temple to Earth, which I have described to you. Everything has been duly prepared by regular husbandmen beforehand, so that the emperor has very little trouble in ploughing a few furrows, after which his suite follow his example.

On the 15th of the 1st moon is held the Feast of Lanterns, when labour is suspended, visits of ceremony paid by the rich, and gaiety indulged in by the poor. The object of this feast is not known, and it appears now to be only an opportunity for the display of skill in the manufacture of lanterns and fireworks. The whole empire is illuminated from one end to the other, and the number of lanterns used on the occasion is said to exceed 200,000,000; they are made of pearl-shell, mica, horn, glass, paper, cotton, or silk, and are of every shape, often in the form of birds, beasts, and fishes. The effect in the dark night is said to be very good of illuminated fish, or the dragon darting out from its eyes flames of fire; whilst brilliant fireworks make the show still more attractive.

But, as a *religious* ceremony, it seems quite without meaning, though the people connect it in some mysterious way with their superstitions, for visits are paid to the halls of Confucius and temples of their idol-gods.

Another festival—that of the "Dragon Boat"—is less beautiful.

The destinies of the Chinese empire are said to be under the power of four animals: the stag, the tortoise, the phœnix, and the dragon. The first presides over literature, the second over morality, and the third controls divination. The fourth, the dragon, represents authority, and is the national ensign of China: it is painted on their standards, with the inscription, "The flying dragon is in heaven," and is attached to precepts, edicts, and books.

The dragon, they believe, influences the seasons, and causes eclipses, for his appetite is so great that he devours the sun and moon, leaving the empire in total darkness. To appease his wrath, and send him elsewhere, the festival of the "Dragon Boat" was instituted, and is held every year in the Canton river on the 5th day of the 5th moon, answering about to our June. The great object is to find out and frighten away the dragon, who is supposed to hide in some of the creeks of the river. So a long, narrow boat is built, having a figure-head resembling a dragon; and this boat, propelled by sixty or eighty rowers, cuts through the water with great rapidity, accompanied by the shouts of spectators, sound of instruments, and rolling of drums. As soon as the festival is over, the dragon is respected as before.

One more festival observed by the Chinese I may tell you about. It is held in the 7th moon, "for the benefit of their departed relations in the world of spirits." Large mat-houses are erected, in which lanterns are placed, and images of the infernal deities. Buddhist priests then chant masses for the dead, offerings of food are made, and large quantities of paper, cut in the shape of clothes, are burned; these are supposed to pass to the other world for the use of the departed.

Representations are also made of the Buddhist heaven and hell; but they do not seem to impress the spectators, who spend the day in feasting and entertainment.

Such is the religion, and such the sacred days, observed by the Chinese.

LETTER III.

I TOLD you in my last letter about the sad condition of China —400,000,000 people sunk in idolatry.

Of these it is calculated that upwards of 150,000,000 are women.

How impossible, you will say, to reach all these, and how very, very sad to think of the numbers who live and die, and never hear the glad tidings of salvation.

It is so indeed; but the more we think of these great numbers, the more anxious should we be to send them the gospel. We should not sit with folded hands and say, "There is so much to be done, there is no use in our even trying." We should remember that God is often pleased to make use of apparently insignificant means for the carrying out of His purposes, and that although *we* may "have no power against this so great a multitude," yet He who is almighty has promised that His people shall come to Him, not only from the north and south, but "some also from the land of Sinim," (Isa. xlix. 12.)

The women of China, at least those that belong to the upper classes, live a very secluded life; with the exception of an occasional visit to one another or to the temples, they spend most of their time in-doors. Even if it were considered right for them to go out much, they would find it difficult to walk, for, as you know, when they are children their feet are bandaged in order to make them small. I suppose there are few who have not seen a Chinese lady's shoe. How very tiny it is, and of such a strange shape! Do you know the origin of the custom? About the year 950 A.D., a Chinese empress excited great admiration from the smallness of her feet, which just covered the flower of the golden lily as she walked in her garden. The court ladies tried to imitate her, but they found it impossible; their feet could not be made sufficiently small; so they determined that at least their children should possess this advantage, and at two years old they bandaged their feet, which prevented their growth. The custom soon spread

through the empire, and now all Chinese women of the upper classes, in town and country, are *lame*, as we would call it; but they consider it to be a beauty, and call their little feet by the name of "golden lilies."

With the exception, however, of the "swinging gait" of the Chinese women, you would admire them very much, for their costume is graceful and elegant, and they have great skill in the arrangement of their ornaments and the colours of their dress, so that the general effect is pleasing.

As regards their abilities, there have been many instances of learned Chinese women, and in the catalogue of the imperial library the names are entered of a very large number of authoresses. The most celebrated of these is Pan-Hevai-Pan, who lived about A.D. 80. She wrote a book called "Female Precepts," teaching the doctrines and responsibilities of domestic life. And, to come down to later times, in 1820 one of the governors of Canton published a volume of his deceased daughter's poems.

We read also of several who were remarkable in other ways. Confucius, the wise man of whom I have told you, was brought up by his mother, (his father having died when he was three years old,) and he long mourned her loss.

Another wise man, named Mencius, the next in rank to Confucius, was also educated by his mother, and he owed much of his greatness to her care of him. She was so anxious to keep him from bad example, that three times she removed her dwelling on account of some fault in the neighbourhood. And this must have involved a good deal of expense, which she could ill meet, as she was a poor woman, and earned her living by weaving. She taught her son a useful lesson by means of her web. One day, when he returned from school, she examined him as to what he had learned, and found that he had been very idle. She said nothing, but taking hold of the web at which she had been working, she violently tore it asunder. Mencius asked her the reason of the strange proceeding, when she replied, "My son, if you do not carry on your learning, but neglect your education, it will all be of no use, just as my labour on this web is now lost by my having torn it." Mencius took the hint, we are told, and from that time learned with all diligence.

This good mother of Mencius also tried to make her son truthful, and this is remarkable, for, as I have mentioned, deceit is the national sin of China. But, however she may have heard it, Mencius' mother knew that it was wrong. This is evident from the following anecdote. The boy saw a butcher one day kill some animals, and he asked his mother what he meant to do with them. "To feed you with them," she replied in jest. But afterwards she feared lest these careless words might teach her son to tell lies, and she went immediately and bought some meat which she gave to him.

To pass to the higher ranks. There was once an empress who ruled the kingdom alone, and who was, we read, "every inch a queen." Ou-heon, the Elizabeth of the East, reigned about the end of the seventh century, one of the most remarkable eras in Chinese history.

The late emperor, Hien-foung, raised his wife to the rank of a reigning empress. On the occasion of her coronation he issued the following proclamation :—

"Even as in nature we see the earth obey the laws of the heavenly bodies, to whom the earth itself is nevertheless of essential importance, so do we learn from the Canonical Books that good emperors have availed themselves of the assistance of exemplary empresses. For example, the excellent Ngo-tai, wife of the renowned Emperor Chun, and the worthy consort of the great Yu, perfectly fulfilled all their domestic duties, and, moreover, set examples which were highly edifying to the whole empire.

"Absorbed day and night by the vast occupations belonging to the inheritance which heaven has intrusted to me, through the medium of my ancestors, I have need of an assistant actuated by the same spirit as myself. Niu-lou-kou is a lady of honourable extraction, whose excellent disposition is highly esteemed within the precincts of the palace, where the natural goodness of her heart and her exemplary character are shown

by the scrupulous exactness with which she performs her domestic duties. Frugal and amiable, kind and gentle, she deserves to enjoy every kind of happiness. I shall, therefore, in conformity with ancient usage, respectfully communicate this event to heaven, to earth, to the manes of my ancestors, and to the spirits of the territory and of the harvests, on the 7th of the first moon, the day on which she will be seated by us on the imperial throne. From that time she will reside in the palace of the Nenuphars, and will aid us in our administration in the perfumed precincts of her apartments."

Another distinguished lady, of whom we read, was the wife of the governor-general of the Chinese army during the late war. She is now no more, and a poem, found in her husband's room, shows how her loss was mourned.

TRANSLATION OF A POEM IN MEMORIAM OF TAU'S WIFE.

(*The characters in black velvet, right hand.*)

"In the Mè* bowered window the spring is mild.
In the Lan† bordered pathway the breezes are fragrant."

The following scrolls, on blue and white silk, are funeral tributes to the virtues of a distinguished lady, presented by mourning relations, blue and white being the appropriate colours for mourning.

"Combining the qualities of Tan‡ and Ki, the Vermilion Pencil§ has honoured her with a title.

"Uniting the graces of Ha and Chang, the Scarlet Tube has published her excellence.

"Possessing high rank of imperial bestowment, favour rested on her door-posts, and abundant graces on her household.

"Decorated with an imperial distinction, her virtues were

* Mè is a plant indigenous to China.

† Lan is the name of a very sweet flowering plant.

‡ Tan and Ki were women famed for their virtues; Ha and Chang for their accomplishments.

§ Vermilion Pencil and Scarlet Tube are figures denoting the Emperor.

published through her native district, and diffused the reputation of her worth.

"Clad in ivory-adorned vestments, she has gone to worship the True (one;) and her benevolent countenance, where shall we look for it?

"Having taught her son to respect her example, and hold fast the classics, she saw him pluck with his own hands the sprig of the Guè wha*.

"Having aided her husband to display his virtues, her gentle influence flowed over her kindred, and she long commanded the hearts of her relations."

When we see how much ability and goodness are respected, we find it hard to understand why the Chinese national idea should be, that a lady ought to do nothing, for "the more useless she is, the more she shows her high rank." There are, no doubt, many who take advantage of this idea to lead an idle life; but one who lived long in China and had opportunities of observing the manners and customs of the higher classes, tells us that the ladies are by no means deficient in energy. Many are active both in mind and body. They are taught to embroider, also to paint on silk, and music is a favourite accomplishment. They have many amusements, such as private theatricals and concerts; and card-playing occupies a great deal of their time. They keep a great variety and number of pets; often their rooms are filled with rabbits and fancy dogs; whilst in the beautifully kept grounds about the house may be seen tame deer, squirrels amongst the trees, and perhaps gold and silver fish sporting in an artificial lake.

Amongst the lower classes, the country girls, in addition to household work, are engaged in cleaning cotton and wool, in spinning and weaving; in the silk districts they gather the mulberry leaves for the silkworms, and in the tea plantations pick the tea leaves. In towns they make beautiful artificial

* This plant, the blossom of which yields a rich perfume, is accepted as the emblem of the degree of Kin-jin, equivalent to our M.A.; plucking a sprig of the Guè wha is therefore equivalent to attaining the second literary degree.

flowers, and a great number are employed in cutting paper into the shape and size of coins and of articles of dress, which are bought and burned, and thus sent (as I have mentioned) to the world of spirits for the use of deceased relations.

In this account you miss, I am sure, one employment. Do the Chinese women never read?

With very few exceptions they are, sad to relate, never taught to read or write. According to a common proverb, "only one woman in a hundred can read," and the "literary ladies," of whom I have told you, must have won their way to distinction through hindrances and drawbacks of every kind. Indeed, the general idea in China is that women *cannot* learn, and no schools are provided for girls, whose chief education consists in being taught to work well.

The life of Chinese girls must be very dull, for as soon as they are eleven years old, they are shut up in their own houses, and are not even allowed to leave their room without their mothers' express permission, until they marry. When they marry, the want of education is a sad drawback to their happiness. They may be very intelligent, and may occupy themselves busily in such occupations as I have told you, but never having learned even to read, they must be greatly puzzled when their husbands allude, for instance, to some of the wise sayings of Confucius. A Chinese woman has also to endure much unkindness from her mother-in-law, a person who, in a Chinese household, exercises a great deal of authority, and who is often jealous when her son is kind to his wife. So, between the feeling of inferiority (owing to the want of education) and the fear of incurring the displeasure of her mother-in-law, the life of a Chinese woman is at first not happy. As years pass on, however, she becomes a person of consequence. The training of her children is committed to her, and all, the boys as well as the girls, are obliged, by law and by custom, to respect her. "Filial piety," says the Chinese proverb, "is the first of all virtues, the root of all good actions;" and this not only in childhood: the more dependent their mother becomes, the more is it considered incumbent on

the son to pay her reverence, and gray-haired men have been seen to prostrate themselves before their mother in token of honour. This law of filial obedience is not confined to any particular rank—all yield to it, from the emperor on his throne to his subjects of the lowest degree.

As regards religion, a common saying among the Chinese is, "Women have no souls," and we should suppose from this that they would hardly take much trouble about the matter; and yet the women of China are by no means indifferent to it. Of real religion, indeed, they have no idea, but they have a variety of beliefs and of superstitious fancies. Images of their favourite deity ("the Goddess of Mercy," representing a woman with a child in her arms) are in almost every bedroom, and incense is burned before them constantly. Occasionally the temples are visited, and there mothers may be seen teaching their little ones to fold their hands and bow before the idol gods. What kind of places are these temples? you ask. "The larger temples are usually situated in some beautiful spot, either in a valley or on a hill side; sometimes with a clear artificial lake or pond in front, and an avenue of fine old trees and a broad paved walk leading to them." We will, however, take one temple, of which I have read a description. It is composed of half a dozen or more buildings, "some of which are occupied by the priests connected with the establishment. The first house is about as large as most churches. The front door stands open; a few yards back from it is a large gilt image of Veh, or Buddha, which is sometimes called the laughing Veh, because he has a peculiar smiling expression of countenance, as if he might be laughing at the follies of the world. Just behind him is a warrior deity clad in a coat of mail. This is the guardian of the place. On both sides of this room, ranged along the wall, are rows of inferior deities. Some are sitting, some standing; one has a book in his hand, as if reading; one is playing a guitar; one stretches out his arm with a drawn sword, as if in the act of striking some one; one with glaring eyes and open mouth stares at you as if in a rage; another silly-looking thing bends upon you a soft and

melting glance; and another, with a wise patronising air, gazes upon you as you move slowly by. At one corner of this room, on great occasions, a little shop is opened for the sale of something like indulgences. A worshipper, by giving a few cash, perhaps about as many as are equal to a penny, receives a paper with an order upon it like this: "The bearer of this paper, having paid the sum of ten cash, and having repeated over it the name of Veh one thousand times, is entitled to receive one thousand dollars in the spirit world." They also get a stamp put on their handkerchiefs, certifying that at this time and place they have attended to their religious duties.

But now go through the back door, also open; pass through a paved court, up a broad flight of stone steps, through another paved court, and you will come to a house somewhat larger and finer than the first. A few steps within, and facing the door, stand three images of Veh, called the Past, Present, and Future. They are sitting tailor-fashion on a pedestal, ten or twelve feet high, looking very demurely down upon those who come before them to worship. Behind these is a favourite goddess called Kuanyin, (the goddess of mercy.) She is intended to be very sweet and attractive, and sits on horseback with a child in her arms. Against the walls are rows of idols similar to those in the room we have just left.

When the temples are new, the idols are covered over with gilt, or painted with bright colours, but generally they are old and faded, and covered all over with dust, and sometimes have an arm fallen off, or an eye gone, or corners eaten off by the rats.

In the spring, which is the time when people attend most to their religious duties, crowds may be seen flocking to the temples. Rich ladies come up to the door in sedan chairs, with a servant following, and the poorer classes, staff in hand, make the journey on foot. Arrived at the first building, they begin their worship, which consists in burning incense and candles, prostrations before the idols, saying over and over again the name of the god O-me-da-vah, meantime using a string of beads or rosary. So they go from one to another of

the many images, and afterwards seat themselves on one side, chanting in a low sing-song tone, "O-me-da-vah, O-me-da-vah," as fast as they can speak, at each repetition shoving along one of the beads of their rosary. The one who spends the most time and money in these exercises is thought to be the most pious.*

Such a religion could give but little peace of mind. Chinese women live, indeed, in a state of almost constant fear, for they people the air, and earth, and sea with all kinds of imaginary beings; they tremble in the dark; every sound terrifies them, and in the thunder and the storm they think they hear the voice of malignant spirits, from whom they try to defend themselves by charms which they wear about their person.

Some profess to lead a holy life in Buddhist nunneries, to which parents dedicate their little girls in infancy; but do you think they can be really holy when they do not know the true God?—and they certainly cannot be very happy: they are shut up there all their lives, and spend their time partly in saying prayers over and over again to the "Goddess of Mercy"—partly in the service of the temple.

"What hope have they as regards the future?" you ask; "where do Chinese women expect to go when they die?"

They believe that they will live again in this world in some new form, dependent on their conduct now. If they are good and kind, they expect to have a higher position in society the next time they are born; but as for the harsh and ill-tempered, they must become animals or reptiles.

This little sketch of China would be very incomplete were I not to tell you that there the wicked custom of infanticide is common, so common that in Pekin, the residence of the emperor, about *four thousand little girls are annually put to death*, and between twenty and thirty thousand throughout the empire.

Native scholars have written tracts against the practice, and quote the proverb: "The savage tiger does not eat its whelp, the cruel brute yet knows its offspring; but per-

* "Juvenile Missionary Instructor."

sons who murder their daughters are worse than tigers and wolves."

Much in the same terms it was condemned in a recent special edict. The emperor told his people that it was wrong to grudge the expense of bringing up their daughters; that they should consider the insects, birds, fishes, and wild animals, how all love their little ones; how then could human beings act so unnaturally?

But there is no occasion to dwell longer on this sad subject.

LETTER IV.

It is time now to turn to the bright side of the picture, and to tell you of some of the efforts that have been made for the women of China.

The first thing to be done was to send out teachers who would establish schools. These teachers were obliged, of course, to learn the Chinese language, which is very difficult, and takes years quite to understand.

The name of the first teacher sent out by our Society was Miss Thornton. She went, in 1835, to Batavia, in Java, where at that time there was a population of 20,000 Chinese and 180,000 natives. Three mission schools for boys had long been held there, but there was not even *one* girls' school; and the Rev. W. H. Medhurst himself wrote to urge our Society to supply the deficiency. "There is, no doubt," he said, "that girls' schools may be set up to *any* extent among the Chinese, and partially among the Malays. The Dutch Government, though it will not help, will, however, not hinder the work so long as it is carried on prudently." Our Society was not slow to take advantage of this opening, and on August 19, 1835, Miss Thornton arrived at Batavia.

Here, in about a year after her arrival, she had the superintendence of three Chinese girls' schools, containing thirty children. The appearance of these children you would have thought very peculiar. The greater part of their head was shaved, the remaining hair dressed in long plaits, which were twisted round the top of the head; then their dress was generally white, which contrasted strangely with their yellow skins.

They were intelligent children, and in eighteen months could very nearly read, which, considering the difficulties of the language, was a great deal to accomplish. They were taught to write their own language, and still more, though they were all idolaters, they were taught that there is "one God, who made heaven and earth and all things; that we must love and fear Him; and that when we die we shall enter into His presence." Miss Thornton's schools were chiefly composed of *little* children, for, as I have told you, no Chinese girl is allowed after she is eleven years of age to leave the house.

But though they were such little ones, God was pleased to make them (as He did the captive maid of old) to influence grown people. Each child who was able to read brought home some texts of Scripture, written in Malay, the common language of the island. These they showed to their parents, who were much interested, and many of the fathers came to the school to hear the children repeat their lessons.

"I will let my little daughter go to your school when she is old enough," said a rich Chinaman one day to the teachers; "next year she shall come." These were glad words; they acted like a spur on their efforts, and their hearts overflowed with gratitude to God, who had so broken down the wall of prejudice against education.

Miss Thornton had, however, no easy task. Often was she grieved to see the carelessness and want of interest shown by her pupils, for whose good she worked so incessantly; her whole time, from five o'clock in the morning till five o'clock in the evening being spent in teaching; but she was a very hopeful person, and in a life of much anxiety, her love and patience did not fail—she did not even *appear* disheartened; "she forbore as forbearing not."

The Chinese schools of which I have told you were merely superintended by Miss Thornton; for though she soon learned to speak and teach in Malay, the Chinese language required more time than she could give, which was only a few hours at the end of a day spent in teaching. After some years she gave up her work amongst the natives, and opened a school for the children of Europeans. This was a most useful undertaking, and soon she had the large number of thirty boarders.

But the poor Chinese were not left to themselves. In December 1839, Miss Thornton was sent two helpers—Miss Hulk; also Madlle. Combe, a Swiss lady, sent out through our society by the kindred societies of Geneva and Strasburg.

Both ladies were most useful. Madlle. Combe commenced to learn the Chinese language on her voyage out, and devoted several hours every day to study, so even on her arrival she was able to speak a little to the children. And when she arrived, she studied with increased earnestness, for "nothing," she says, "could more excite me to study with ardour than to be a hundred times a day at a loss for words to tell these children what to say." But soon she could make herself intelligible in the language, and then she commenced her missionary work with great zeal—visiting amongst the natives as well as teaching the children, and meeting at one time with encouragement, at another with the reverse. At times she was sadly cast down by the irregular attendance of the children, who, when the novelty of the "strange lady's" school wore off, very often played truant; but though she felt this severely, she laboured all the more diligently, and prayed that the Lord "would be entreated for the people, and give at last their souls for a hire to His servants."

Madlle. Combe married the Rev. —— Thomson, of the American Missionary Society, and removed to the Island of Borneo. Here she was not idle, but commenced to teach, and soon found that there was more work than she could manage. Our society, therefore, (aided by the Geneva committee,) sent a teacher to help her labours in Borneo in the year 1844.

The Island of Borneo is described as very deceptive in appearance. To a traveller approaching it towards the N.E. coast, it seems at a distance so beautifully verdant, that it looks like a highly-cultivated country, while the groups of acacias and palm-trees which are studded over the landscape, make the whole scene most attractive. But a nearer approach shows the traveller his mistake. Borneo is, in fact, for the most part a low swampy island, covered with ranges of long, damp grass, which is infested with venomous snakes; and the trees which grow so luxuriantly, form an entangled mass, which can neither be penetrated by European or native. The villages in Borneo would scarcely be called such by us. The word village suggests the thought of neat little houses and regular streets. But a Borneo village is in fact *one* house. It is built in this way: first of all a number of men and women, perhaps thirty, forty, or fifty, agree that they will live together under one roof; they then go into the wood, cut down the grass or trees, and build an altar on which they offer up a sacrifice to some unknown god. Next, they watch the birds, and in some way find out where they ought to settle themselves. As soon as the site has been decided on, the men, women, and children go out to get suitable wood, and they build a house often eighty or a hundred feet long, according to the number of the inmates. The house is generally raised three or four feet from the ground, to preserve it from the snakes. A thick piece of wood, with notches in it, forms the stairs. A large platform is built outside, on which they dry their rice. This platform is made of small sticks tied together, often four or five inches apart, so that one has to be careful not to slip through. The flooring of the hall is something stronger, and here the people eat their food, and work, each family having a little room in which they spread their mats for sleeping. They keep a great many dogs, and generally one or two monkeys, in the hall. Underneath the house they keep pigs. In the centre of the hall is always hung up a human head, which is supposed to bring good fortune.

The Dyaks (as the natives are called) are degraded, superstitious, and ignorant. They see no difference between truth

and falsehood, and are so prone to steal that persons living amongst them are obliged to secure everything under lock and key.

As to religion, they have some idea of supreme beings, whom they call Jubata, but they hate learning of every kind, and when Miss Poppy (our agent) tried to teach them, their only response was—"We are ignorant, we do not know. What is the use of Dyaks learning?"

Did the teacher regret that she had come amongst such a people? No; her own words were—"This is the people among whom the Lord has graciously placed me, and I heartily thank Him for it. I know not the person with whom I would wish to change. If the Lord will, I trust I shall live and die amongst the Dyaks."

In God's strength she laboured, and taught the children of the *true Jubata*, the One Almighty God, and was cheered when finding that Dyaks *could* learn, they did not so often say—"We are ignorant. We do not know."

Her school was, in general, well attended. She taught the children to sing, at which they were greatly delighted; and at noon, when the school was closed, she instructed adults, or else learned the language, so that her time was fully and happily employed.

I cannot tell you of any very evident result of Miss Poppy's mission to Borneo. Her work met with much opposition. "Many received sufficient light to show them their sins, and they hated the light lest their deeds might be reproved." But if she prepared the way for future missions there, was not that a great deal to be allowed to do?

In December 1845 was received the sad account of Mrs Thomson's death, and not very long afterwards Miss Poppy married a Mr Bausum, and went to Penang, also an island of the Eastern Archipelago.

Here she had not to break new ground, for a school had been opened so early as the year 1838, by Mrs Davies. It was composed of children who were given up to the teacher by their parents for a certain time,—either three, four, or five years

according to their ages on entering the school. They were obliged to leave at twelve years of age, to be shut up, according to the Chinese custom, until their marriage.

They were taught English reading and writing, Chinese reading and writing, plain sewing, and Chinese embroidery.

But the great desire of the teachers was, to teach them the way of salvation through the Lord Jesus Christ, and this many learned, so as to be able to give good answers to questions put to them. Often, however, it was feared that the truths had not entered into their hearts, though the teachers were not left without encouragement.

In 1851 sickness broke out in the school, and many were laid aside. Amongst these was a girl who had been but a short time under Mrs Bausum's care, but who had always shown much interest when the way of salvation was spoken of. Mrs Bausum sat down one evening by her pupil's bedside, and began to talk to her. In a few minutes thirteen little girls gathered round to listen, and many of the elder ones, who did not wish to be noticed, came and sat behind the teacher, who spoke to her little audience of sickness, death, and eternity, and exhorted them to pray, and turn to the Lord. All seemed much affected. Then she put the following questions to the sick child, and either she or her younger sister answered:—

"By whose mercy is it that you are a little better?"

"By God's," was the reply.

"If you had died when you were so ill, where would your soul be now?" The child was silent, when Mrs Bausum said, "Where must all sinners go if they die in their sins?" and the answer was,

"To hell."

"Is there any escape from hell?" asked Mrs Bausum.

"Yes;" was the answer, "through Jesus Christ, because He bore our sins."

"Who is Jesus Christ?"

"The Son of God."

"Why did He come from heaven!"

"Because He loved us."

"Did Jesus die for all men?"
"Yes."
"Then are all men saved?"
"No, only those that believe."
"What does God give to make people believe and love?"
"The Holy Spirit."

Such were the questions answered readily by these little heathen children, and Mrs Bausum's heart was indeed cheered. She thought that surely if God had not intended to bless, He would not have shown them such things. The next day the younger sister became ill, and both were taken away by their father. Before they left, Mrs Bausum said—"You will not receive instruction every day in the Word of God, but don't forget what you have been taught," and tears filled the elder girl's eyes as she replied that she would not.

The next missionary station of which I have to speak will occupy some time, so I will reserve my account of it for another letter.

LETTER V.

If you will look at the map of Asia, you will find, at the very south of Malacca, an island named Singapore. This is an important place, being a famous resort for the Chinese. The capital, which is also called Singapore, is large and handsome, and densely populated with Malays, Indians, Armenians, Jews, and Chinese,—each nation residing in its own quarter. The houses occupied by the Chinese are easily distinguished by the fantastic characters on the red lintels of the door-posts, and they themselves, not only by their dress and appearance, but by their untiring industry. From early dawn they labour on till nearly midnight, when paper lanterns, covered with strange devices, throw a subdued light over crowds of yellow figures all actively employed.

The Malay population is very numerous. "They are a fine set of people, but reckless; and when one of them gets into bad circumstances, he is overcome by despair, and finding a dagger to his right hand, rushes into the street, and running as he can through the crowded thoroughfares, stabs all he meets, men, women, and children. This is called running a-muck. A-muck is a Malay word, and means one who arms himself for the purpose of murdering every one he meets, and never surrendering himself."

For some years the London Missionary Society had a station in this largely populated island; but when China was opened in 1843, they withdrew their missionaries and sent them there. In 1856, the Rev. W. Tarleton (chaplain to the Bishop of Calcutta) says:—"It is sad to think there is no missionary in Singapore. A more important sphere for missionary work could scarcely be found, but yet it is almost unoccupied. Still, I hope, there is much good doing at Singapore in connexion with the Eastern Female Education Society by Miss Cooke, though her efforts are in a great measure confined to the female population, on which she exerts some influence through girls who attend her school. Miss C. has been out about two years, but the school has been established some ten or twelve years."

So early, indeed, as the year 1838, efforts were made to establish a girls' school at Singapore, first by Mrs Squire and afterwards by Mrs Alexander Stronach, whose work was especially amongst the Malays. The first *Chinese* boarding-school for girls, however, was opened in 1840 by Mrs Ball, the wife of an American missionary. Soon it was seen that such schools had great prospect of success; and, in 1842, Mrs Dyer (wife of the Rev. S. Dyer, London Missionary Society) founded a boarding-school of twenty Chinese girls. In March 1843, Miss Grant, by Mrs Dyer's wish, was sent out to take charge of it by our society.

This school seems to have been from the first most promising.

In September 1842, just a month after it had been opened,

Mrs Dyer says that the children were easily taught, and took great pleasure in learning. A strange circumstance occurred. Mrs Dyer was about to teach two of the children the story of our Saviour's birth, when to her utter astonishment she found that these little Buddhist girls knew all about it, and could explain it to *her* quite well. The wonder was, how had they learned it; and on inquiry, she found it was from their brother, who attended a mission school. So, although according to Chinese custom, they had been shut up in their houses for three or four years, the news had been brought to them of the Saviour. And now they were allowed to learn much more about Him, for their mother was the person employed by Mrs Dyer to teach work, and to help in the school, and she sent her sons to the mission school, whilst her daughters assisted her in the care of the younger pupils, and were themselves under Christian instruction.

Of this school Miss Grant took charge in August 1843. She describes the schoolroom as nice and airy, with a good gallery, and a number of lesson books hung all round.

The children looked pleased to see their teacher, and saluted her with a funny—"How do you do, *Mees?*"

She commenced at once to learn Malay, whilst on their part the children learned English, and soon all could speak a little, and read the New Testament. They were eager to learn, and several showed a great interest in the subject of religion, and they were more than merely *interested*.

"Were one of you *sure* of dying to-morrow," was the question once put by Miss Grant to her class, "what would you do *to-day?*"

"I would get my grave ready," said one; but another with almost a frown of resolution on her face replied,

"I would believe *strongly* in Jesus."

At another time Miss Grant showed her pupils an "interesting pictorial representation of the human heart,—on the one side, the different shades of the evil heart, till lost in perdition; on the other, the renewed heart, ending in glory." One of the girls listened with the deepest interest, and when the lesson

was over, she pointed to a heart in which Satan sat as king, with all his evil angels in full possession of the soul, and bursting into tears, and hiding her face, exclaimed, "That is my heart."

"I don't know how to be patient any more," said one of the girls who was suffering from severe illness,—words showing her efforts to strive against natural irritability.

Then there was a very remarkable spirit of prayer amongst the children in the school.

"You need not give us a book of prayers to help us with words," they said to Mrs Dyer; "we know what we want."

Every night two of the elder girls were in the habit of collecting the school, and the one read the Bible and the other prayed, closing their little service with the singing of a hymn.

To prayer was joined earnest effort. One Sunday evening, after church, H—— (who was one of the two girls taught by their brother) addressed the school. She told them, in vivid language, of the Redeemer's love; then asked them how could they escape if they neglected their present opportunities, and warned them of their danger. All were amazed. "It seemed to me," said one, "as I looked at H——, that she was filled with the Holy Ghost."

Here is a literal translation of a letter written by this same H——, to Ruth, a Javanese girl, brought to the knowledge of the truth by the instrumentality of Miss Aldersey (about whom I hope to tell you by and by):—

"Sept. 1844.

"My dear Ruth,—We received your letter, which made me very glad. We thank God for having helped us, and given us a teacher to teach us how we may get a blessing for our souls. Moreover, He has helped us to believe on the name of the Lord Jesus Christ. When you were in Singapore, we knew not one thing; but God has brought us here, and bids us learn what is good. See how good the Most High God is to us sinners! Thus let us thank God and His Son Jesus Christ.

"O my friends, what you say is true. Yes, we are all

sinners; nevertheless the Lord Jesus Christ came to die instead of us. Besides, we are brothers with Him. We have one shepherd, that is, Jesus Christ.

"I hope you will become a great light in the country of China, that when men see your good deeds, they may glorify our Father who is in heaven.

"We pray to God night and morning to bless you, and to watch over you, and to keep you from all dangers. You must also pray to God to help us, and our mother, for she does not know the way of salvation, but God can teach her. O my friend, pray to God for our mother, that He may give her the Holy Spirit, for it is His work to make new men's hearts. When you were in Singapore, I too did not know the way that gives salvation; we worshipped stones. But see the kindness of God, He helps us to believe on the Lord Jesus; besides, the Lord Jesus has promised, whoever prays to God in the name of the Lord Jesus, He will give to them. I know God has power, He can change our mother's heart. O my friend, pray to God to help us, and our mother, and all the girls in Miss Grant's school; for there are some who believe in the name of the Lord Jesus, and there are some who do not believe in Jesus, nevertheless God can change their hearts. I hope you are well and happy. Tell me what news there is in the country of China; and when you hear your teacher teach men, will they hear about the religion of the Lord Jesus? You ask me how the Holy Ghost first moved my heart. It was by a sermon from Mr Keasberry, which, first by the blessing of God, gave me the wish to seek God by praying to Him in private. See now the kindness of God to us. Let us thank Him and Jesus. Oh, I wish to tell you we are in Miss Grant's school. We shall soon be separated from our beloved teacher: and when I think this my heart is full of sorrow; but God has said, 'Fear not.' He will dwell with us: this gives peace to my heart. I also pray to God to help us, in order that God may make us a great light to the country of Singapore, that when men see that our works are good, they may glorify our Father in heaven. O my friend, do not forget to pray for us, that God may bless us. Give my salaam, many, many salaams, to yourself first, and give my salaam to your teacher and sister, and to all whoever loves the Lord Jesus Christ.—I am, your true friend, H——."

You may well suppose the influence for good which H—— exercised in the school. Miss Grant called her "John Huss," on account of her energy and boldness for the truth, whilst her elder sister C——, who was equally devoted to God, was more like the "gentle Melancthon." They and four others, named Jennio,* Lexen, Beenio, and Pan Leang, lived very happily together. There were no jarrings and disputings,—they walked in love. Miss Grant says, that before six o'clock in the morning she used to hear her "little band" reading their Bible, and "consulting about its meaning in a way that clearly proved that the Spirit was working powerfully in their hearts." As a specimen of the clearness of their views on scriptural subjects, I will give you a literal translation of answers made by C—— and H—— to six questions asked by Miss Grant. In these answers they were only aided by their English Bibles:—

Question 1. How can a sinful man be saved?

C——'s answer. Because the Lord Jesus has come into the world to die for our sins: whoever believes in Him shall receive salvation.—John vi. 40.

H——'s answer. Believe on the Lord Jesus Christ, and that man shall receive salvation.—Acts xvi. 31.

Q. 2. What is the state of all by birth?

C——'s answer. All are in sin, because our parents are sinners.—Ps. li. 5.

H——'s answer. The state of all, when our mother bare us, was full of wickedness and sin.—Ps. li. 5.

Q. 3. Are there three Gods, or one?

C——'s answer. There is one only God, that is Jesus, the Holy Ghost, and the Most High God: these three are one.—1 John v. 7.

* *Neo* is an addition to the name, and is equivalent to our *Miss*.

H——'s answer. Three in one; that is, the Lord God, and the Lord Jesus, and the Holy Ghost. We can know this from the Gospel by Matthew iii. 17; moreover, from John xiv. 26.

Q. 4. What is repentance?

C——'s answer. To repent; that is, not to wish to do sin any more, and to be sorrowful-hearted because of sin.

H——'s answer. To repent; that is, if we have done what is wicked and sinful, we no more wish to do it, and are sorry for it, and ask pardon.

Q. 5. What is your opinion of idols?

C——'s answer. I think idols are things of no use, and vain, vain.

H——'s answer. Isaiah xliv. 9: "They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed."

Q. 6. How can a man know his heart is renewed?

C——'s answer. If we love God, and obey His commandments, we know the Lord God has renewed our hearts.—1 John v. 2.

H——'s answer. We may know from our doings.—John iii. 8.

Many of the girls, indeed, showed by their "doings" that their hearts were renewed. One incident which occurred is remarkable, as it was a proof of the power of real Christianity in overcoming faults of character, even when these have been fostered by education. The Chinese are, as I have mentioned, a people quite regardless of truth, their native motto being,—"The person who knows not how to lie cleverly is a weak, silly person." And so *wise* are they in their own bad way, that they are the most accomplished liars possible. Miss Grant, therefore, tells with peculiar pleasure the following circumstance. One day Beenio was in her room, where Miss Grant did not often allow her to come, but the girl delighted so in being with her, that she had not the heart to refuse. Beenio was examining the little things on the table; amongst them she noticed a letter-folder, of which she inquired the use. Miss Grant told her, and then gave her a new book to cut open for her. Whilst so doing, she heard the paper, as she thought, tear, and called out to Beenio to stop, as she suspected she was injuring the book, to which she replied, "Tidak," equivalent to our "No." She put away the book, and Miss Grant thought no more about it; but next evening, when school was over, Beenio followed her teacher up-stairs, and she saw she was not the same bright, merry, laughing thing as usual.

Miss Grant looked at her, concerned to know what was the matter, and the tears stood in Beenio's eyes as she simply acknowledged, "When I was cutting the book open yesterday the leaves were torn before I touched them, but I did tear them more, though I said 'no' to you, and I have been so unhappy since I denied it. Last night I could not sleep for thinking of it." "Surely," writes Miss Grant, "if it be one of the characteristics of the redeemed that no guile is found in their mouths, this dear child seems likely to be ranged among the happy hundred and forty and four thousand. Nor is this," she adds, "by any means a single instance of Beenio's uprightness."

Another incident occurred, which was trifling in itself, but it showed that the influence for good reached even to the very little children. Miss Grant tells us, that one Tuesday evening she was standing by her *venetians* (for windows there were none) when she saw a little child, name Amoy, "come from underneath the veranda surrounding the house. Here she stopped, and looked round, as if fearful of observation." Miss Grant feared lest all might not be right, but great was her delight when she saw the little one kneel down in the midst of a thick creeping plant and clasp her hands in prayer. Only a few words could be heard. These were "Ampun," (pardon,) and "amut kasihan," (very kind.) The child remained about five minutes in her "leafy oratory," and then sprang up and ran away, singing one of the hymn tunes.

But did Miss Grant meet with no disappointments? you

ask. Her mission life seems to have been all joy. Here is an instance of the contrary:—

Chan, a dear friend of C——'s, was apparently all that could be wished. She was a pattern of what was right in the school. She read her Bible, spoke much of our Lord Jesus Christ, and prayed often. But there was *something* wanting. As C—— expressively said,—"Chan prays, but does not pray *diligently*."

Time passed on. Chan left school to be married, and Miss Grant received several notes expressive of her distress of mind at the prospect of the approaching wedding, which, if conducted according to the Chinese style, must be an idolatrous ceremony.

Miss Grant told her what her duty was, and prayed, but could do no more. And Chan knew perfectly how she ought to act; for, on the occasion of a school-fellow's marriage, she had declared that it would be *very wrong* in such circumstances to yield to idolatrous customs.

A few days elapsed, and Miss Grant went to visit her pupil, whom she found ill in bed, and in tears. "The devil has won; Chan has bowed before the idols," were the heavy words which fell upon the teacher's ear, and for the moment her heart failed. "Alas!" she thought, "my labour is in vain. The well-behaved and earnest Chan has not had strength to resist temptation. Let but C—— and H—— leave me, and let them too bow the knee to these abominations, and my work in Singapore is done, and my school may be closed."

We can scarcely wonder at this despondency; but soon came cheering news. Chan did not *forget her Bible;* it was seen lying open on her table, and she wrote to Miss Grant to say that she had committed a great sin when, on the occasion of her marriage, she had bowed her knee to the idol, but she had not bowed her *heart;* and now her only comfort was in reading the Bible.

And C—— and H——, did they return to idolatry? you ask.

No; they took what is for Chinese girls a most decided step,—they were baptized. Their mother was at first opposed to it, but at last she consented, and was even present at the ceremony, and this was indeed a happy time to Miss Grant, who tells us that she "never felt a purer or holier joy in her life than when she heard the foreign accented responses of her girls, as with their brother they said,—'All *dis* I steadfastly believe.'"

But the step they had taken brought trouble on C—— and H——, for their heathen relations considered that they had disgraced themselves by submitting to the Christian ordinance, and they made their life at home very unhappy. The following letters (written to two of Miss Aldersey's pupils) will show you better than any words of mine how these young Christians bore reproach.

C——'s Letter.

"My dear Friend,—Your nice letters made my heart very happy. We have returned to town, our former residence, on the 8th August 1845. Oh, how sorrowful we were when we left our beloved teacher and our school-fellows. They were all very sad, and some of them cried very much; but we read together on every Sunday. Miss Grant, our kind teacher, comes on every Sunday morning, very early, with a palanquin to take us to school, and also to Mr Keasberry's chapel and St Andrew's church, and we return home at night. How God in His mercy has opened our mother's heart as to allow us to go to school on every Sunday! We are now surrounded by our idolatrous countrymen, far from our Christian friends; but we are quite solaced when our Almighty God is with us. He will never forsake His people who put their sure confidence upon Him. How He was with Joseph in the land of Egypt, and so He will be with us as our defender and protector, if we only cast all our trust on Him. When I think sometimes in my house that my kind teacher and my Christian friends are far from me, I feel as if my heart would break with sorrow. But I know it is God's will that I should live

in the place which I am now in; and though in this sad country, let me never murmur, but utter that precious prayer which was taught by our Lord Jesus Christ, 'Thy will be done.' I and my sister H—— and my brother T—— were baptized at St Andrew's church, on the 3d August 1845, by the reverend chaplain Moule. Are you acquainted with my brother T——, who is now sixteen years of age? I think you have seen him when you were in Singapore, before you went to China. He had been in Mr North's school before, and he is now in the Singapore Institution. He was before a boy that don't care about religion, but by God's grace he now begins to love the Saviour, and try to follow the Lord Jesus Christ all the days of his life by God's grace.

"There is a Chinese boy in Singapore who has been for a pretty long time in school with my brother, and his name is Kisiang, and I hope he will be also a disciple of Christ. Many of our nation here know that we are baptized; some of them say we are English, and others say we are converted into Roman Catholics, and we are now as gazing-stocks to them; but as it is written in 1 Peter iii. 14, 'But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;' and by God's grace may we both be enabled 'to hold fast the profession of our faith without wavering, for He is faithful that promised.' Oh, how sweet consolation I obtain in God's holy Word, which encourages me to follow and love the Saviour, as it is written in the Book of Isaiah, 'Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings;' and as David also says, 'For I have heard the slander of many; fear was on every side: but I trust in thee, O Lord; I said, Thou art my God.'

"Pray much for us, because we are in the midst of temptations. What do you think, whether I am the eldest or the youngest? Many thanks to you because you wrote a letter to Chan, which I asked you to do. Please to tell me about China, and are there any schools and chapels established

by Europeans? And also give me some information of our country which you think would be very useful and curious to me; and also if the preachings of the missionaries are effectual in that dark land. Send my Christian love to Miss Aldersey, and may God's grace be with you and us, and also to them that love our Lord Jesus Christ in sincerity.

"From your affectionate sister in Jesus Christ,

"Y. C——."

H——'s Letter.

"My dear Friend,—I have received your very nice letter with the greatest pleasure, and avail myself of this favourable opportunity in sending you a few lines, which I hope will, through the Divine blessing, meet you in a good state of health. Thanks be to Him in whom we live and move and have our being; from Him all blessings, either temporal or spiritual, do flow unto us perishing sinners, and through His dear Son, in whom I hope you trust, even to the saving of our souls. He is the only way through which the chief of sinners can once more be reconciled, and have access unto God the Father. By Him alone we can have redemption through His blood, even the forgiveness of sins. We are now in town, and have left the school. How sad we and our school-fellows were! I know that it is the will of God that I should reside here in the midst of our own nations, and that we may glorify His name by our good deeds. I desire to do the will of God, my heavenly Father, and therefore I must not murmur: but may we express our prayer to God, and say, 'Father, not my will, but Thine, be done.' I think you like this beautiful hymn, and therefore I write it to you:—

'What though in lonely grief I sigh
For friends beloved, no longer nigh?
Submissive still I would reply,
Thy will be done.'

"You see how gracious God has been to us, that He opens the heart of our teacher to be so kind to us. Miss Grant

comes on every Sunday morning, about half-past four, to take us to school, and spend our Sabbath-day there; and also God has made our mother so kind in permitting us to go to school on every Sunday. Our relations and friends are very angry with us; and some of them, instead of being so kind to us as before, they now begin to speak slanderously against us: but let us pray to God that He may pardon them, for they do not know what they are doing. We are now amongst our idolatrous nations, who are worshipping idols of wood and stone, as we did before. He has by His grace called me out of that state of sin and iniquity in which we are involved, in consequence of the fall of our first parents, into a state of grace and reconciliation with God. Our Maker is justly offended with us for our sin and transgression; but our Lord Jesus Christ having appeared in our stead, has fulfilled the broken law, and satisfied offended justice, being made sin for us who knew no sin, that we might be made the righteousness of God in Him. Thus He has brought us near through the blood of His cross, having given Himself for us that He might redeem us from all iniquity, a people zealous of good works, to the praise of His glorious name. Let us therefore be crucified to sin, and live righteously, soberly, and godly in this present world, having the hope of a better beyond the grave. Let us pray to God that He may increase our faith upon the Son of God, and, through sanctification of the Spirit, persevere in the way of His commandments, till at length, having run the race, and fought the good fight of faith, we may be received into the mansions of eternal felicity, prepared before the foundation of the world for all those who shall be counted worthy to enter in. There sorrow and sighing shall be for ever done away; there we shall for ever be with the Lord, and all His holy angels and glorified saints. We shall join with them in singing that new song, 'Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created.' I think you remember all the girls who were in the school when Mrs Dyer was the teacher. They all have left the school except

two, who are now with Miss Grant; and I don't think that all those that left the school love the Lord Jesus Christ, except two girls, who endure trouble and persecution for Jesus' sake; and I heard they were beaten for refusing to bow down to idols. Pray for them, that God may increase their faith, and enable them to continue to fight as God's faithful soldiers under the banner of Christ. I was present when Abang Kachel's little baby was baptized by the Rev. A. Stronach, in Mr Keasberry's chapel. Oh, how happy to see that pious parents devote their child to God! Please give my best regards to Miss Aldersey and her pupils.

"Your affectionate sister in Jesus Christ,

"Y. H——."

Such were C—— and H——'s feelings in their lonely life of trial: and, as time passed on, their faith did not fail; they remained "firm to the God whose mercy had chosen them from among the heathen to glorify His name." "They have," writes Miss Grant, "a *daily* cross to bear for the Saviour's sake; but truly they seem to be 'steadfast, immovable, always abounding in the work of the Lord;' and I doubt not that for each of them a place is prepared in their Father's house on high, where alone, I believe, they will be able to dwell with untroubled hearts, for many and rough are the buffetings they have to receive while passing through the waves of this troublesome world."

I cannot, of course, give you the history of each of Miss Grant's pupils, but I should like to tell you about one more of the "little band."

You remember, I am sure, the truthful Beenio. She was not allowed to remain long at school: her stepfather insisted that she should leave,—and, indeed, he stole her away. Miss Grant lost sight of her for some time; but she heard incidentally that her mother had died, and that, on the occasion of the funeral, Beenio had refused to worship her spirit, or to conform to any of the customs, but remained alone entirely silent. Afterwards she heard of Beenio's marriage; and then

for some time knew nothing about her, till one evening, when returning from a country visit, she saw some person whom she recognised looking out through a hedge. Miss Grant stopped the palanquin, and the next moment Beenio rushed out. They spoke but little that evening; but once having ascertained where her pupil lived, Miss Grant soon called, and was most affectionately welcomed.

She brought to Beenio a large printed Testament, which was joyfully received; and when asked whether she remembered how to read it, she said, "Yes, how could I forget." On this, Miss Grant opened the 10th of John, and pointed to the 14th verse: "I am the good shepherd, and know my sheep, and am known of mine,"—which, to her surprise, Beenio read easily. "Yes," said Miss Grant, "Beenio has *read* this, but she does not *understand*." On which, looking up archly, she replied, "Yes, I know," and at once translated it into Malay. Still uncertain, Miss Grant doubtingly said, "Well, I am glad to find you know the meaning of the words; but you can't tell me who the Good Shepherd is, can you?"

Without a moment's hesitation Beenio said, "I know that 's Jesus Christ."

All her subsequent remarks showed that the good seed had taken root. When they came out of the house they saw a hen collecting her chickens together. "Beenio," said Miss Grant, "when you see your hen collect her chickens together, what do you think of?" "I know, I remember what I learned at school," she replied, and in broken accents said, "As a hen *gaderet* her chickens under her wings, so would I have *gadered de*, but *dou* wouldst not."

Of Beenio Miss Grant said, "I feel as I look at Beenio's poor little hut, in the midst of the sugar plantation in which it stands, that there God is secreting one of His jewels, over which, I do believe, He will watch as over the apple of His eye."

Thus Miss Grant received encouragement from one and another of her pupils. There were, indeed, many who heard but did not heed the things spoken, and left apparently unimpressed; but even of these there was no reason to despair; it was impossible to say *when* and *where* the words of truth might come home to their minds. And although no profession of Christianity may have been made, it was by no means time thrown away,—they had been taught to read, and, still more, they had learned by heart much of the Scriptures. The teacher must wait in faith for the result. Often this came after "many days." "I was sitting in school the other day," writes Miss Grant, "when a Chinawoman came in, bringing me a message from the parents of one of my children. When she had delivered this message I saw her linger, and she then went up to Miss Moor, who was instructing a very juvenile class in the first elements of religion, and asked her if she could give her the book in her hand, (a Malay tract.) Such a request from a native woman astonished me, on which she informed me that she had been brought up in Mrs Thomson's school, that she had always tried to remember what she was taught, and that she longed for books, lest she should forget. On this I at once handed her a Gospel of John and Matthew, which she read in the Arabic character fluently. So I added a hymn-book and some tracts, together with a life of our Saviour, and she thanked me like a woman who knew the value of what she held in her hand. I inquired, if she valued religion, why she did not place her child with me, on which I found her to be the wife of a Chinese sailor on board one of the junks, and as she said, 'If I have books, knowing how to read, I can teach myself.'"

A still more striking case was that of K——. K—— was the first girl whom Miss Grant saw on her arrival at Singapore. She was then about ten years old, remarkably intelligent and clever-looking, with more energy of character than is common amongst the natives. At the time when she was first brought to Miss Grant she knew very little, but it was evident that she had considerable natural talent, whilst her marked fault was *pride*. She was proud of her personal appearance, proud of her family, proud of her intellect, proud of her nation. When placed under regular instruction her progress was rapid; she

soon mastered the English language sufficiently to read it fluently and with understanding; and in a comparatively short time she attained to such a knowledge of Scripture as made Miss Grant tremble for her, for she could not perceive the smallest desire in K—— to share in those blessings about which she could talk so well. Meantime, her elder sisters and her favourite brother openly professed Christianity, which, along with K——, they had learnt at school. Shortly after this baptism the three sisters were removed from school, they were given Bibles and Prayer-books, and also Cruden's "Concordance," Marsden's "Malay and English Dictionary," and other books suited to assist them in the study of the Scriptures, and in keeping up their knowledge of English when left in their own homes. When thus at a distance from school, and living under her mother's roof, K—— did not return to any open acts of idolatry, her *reason* had been convinced of the folly of that, and she even went so far as to join her sisters in family worship, observance of Sunday, and occasional attendance at the mission chapel. Heathen relations came in from time to time, and mocked at the elder sistersfor having become, as they called it, *Englishwomen;* but when, on such occasions, they would ask K—— whether she too meant to disgrace their Chinese name by forsaking the worship of their ancestors, her reply always was, "No, I am a Chinese." Miss Grant often called to see her, but though she always treated her with great respect and affection, whenever the subject of religion was touched on, she remained silent. And Miss Grant believed her to be one whose judgment was convinced of the truth of Christianity, but whose heart was quite indifferent to it.

Time passed on, and sickness and death came into the little household. The heathen mother was attacked by consumption, and K——'s sorrow was very great. At the request of the Christian sisters, Miss Grant prayed that if it was God's will the mother might be restored to health, and if not, that she might cast aside her idols and repent, and, strange to say, K—— joined most heartily in this prayer.

After a long illness the mother died, but, just before her death, she called her brother to her bedside, and said that she wished her three elder children to follow out the religion which Miss Grant had taught them; but "see," she charged him, "that K—— remains in the religion of her forefathers." On the occasion of the funeral, when the idolatrous rites at the grave commenced, the three Christian members of the family withdrew, and seated themselves on a bank at a little distance, when, to their great surprise, K—— also withdrew from the heathen relations, and sat beside the Christian group on the bank. After her mother's death she went to reside with her married sister, but her conduct was very proud and insolent, and she became quite unbearable. She was then placed as housekeeper over her brother's house, and here her temper became greatly subdued, for she found that when she had the care of a menage she must please others and not herself; and when her brother became ill, and it was considered necessary that he should leave home, she requested earnestly that she might be taken back into the school. In 1853 she therefore returned to Miss Grant, who told her that she would receive her with pleasure, but that she expected to return to England in six or eight months. Nothing could be more satisfactory than her conduct towards Miss Grant; she was obedient and gentle, but on the subject of religion she was, as before, mute, though she now attended the Bible class daily, learnt Scripture by heart, was present at family worship, and most regular in her attendance at service. She seemed, Miss Grant said, like one inwardly trembling as she heard of "righteousness and judgment to come," whilst saying to conviction, "Go thy way for a convenient season." On the arrival, however, of Miss Grant's successor (Miss Cooke) K——'s whole manner changed. She was more than ever devoted to Miss Grant, but her liveliness of spirit and proud bearing were gone, and her pale face and dejected air told that something was wrong. Miss Grant discovered that the poor girl had never thoroughly realised the fact that her old teacher was about to leave her, until the

arrival of Miss Cooke convinced her of its truth. She said not a word to Miss Grant, but her grief was genuine and uncontrollable, and, shortly before she left, Miss Grant found a note on her table from K——, at last expressing her feelings. She commenced with a most impassioned burst of sorrow at the prospect of being separated from her beloved teacher, and said that, though the struggle with pride had been dreadful within her, she was determined Miss Grant should not go away until she had told her all that was in her heart. For years, she continued, her mind had been convinced of the truth of Christianity, but she had endeavoured to harden her heart against instruction, and to silence the voice of conscience. The power to do so any longer was now gone, and she bitterly repented of the past. Her pride was subdued, and henceforth her only desire was to sit like Mary at the feet of Jesus, and obey His will in all things. She expressed her wonder at the goodness of God, who had not cut her off in the midst of her rebellion and stout-heartedness, and said how self-condemned she had felt, as she had seen other girls of the school who had not received half the instruction, and were her juniors in age, coming forward as converts to Christianity, whilst she yet remained in heathenism. She begged to be allowed to profess the faith of Christ on the Sunday previous to Miss Grant's leaving Singapore; but this was thought not advisable, and the baptism was deferred to the Sunday after Miss Grant's departure. It then took place, and after her arrival in England Miss Grant received several interesting and affectionate notes from her former pupil.

LETTER VI.

In the year 1854, Miss Grant returned to England, and very interesting accounts she was able to tell our committee of her

work in Singapore. One chapter in the history of her school I am tempted to give you in her own words:—

"Towards the close of the year 1850 or commencement of '51, a nice, respectable, good-tempered-looking middle-aged Chinese woman entered my schoolroom, and told me that she had an adopted daughter whom she was desirous to place under my care, and asked me if I would allow the girl to come and spend a fortnight under my roof, in order to try if she would take kindly to the school before entering into a permanent agreement with me. The girl being about fourteen years of age, (a time of life when most Chinese mothers would rather think of the marriage of their daughters than of their entrance on school-life,) I was the more willing to receive her. Her name was Anleang; she was a native of Siuk in the island of Sumatra, and in early life had been adopted by the woman, whom I must introduce to you by the title of 'Bee-bee-kin." The latter, however, had been much disappointed in the girl, and was much distressed by Anleang's peevish, perverse temper. The only system of education with which the Chinese of the Straits of Malacca are acquainted is that connected with the rod; and the continually-repeated injunction laid upon me by the parents, on placing their children under my charge, was contained in these Malay words—'Pukul, pukul, pukul, sama—diyer, baik, baik!' 'Beat, beat, beat her well!' Bee-bee-kin told me she had followed this plan in bringing up her adopted daughter, but she only seemed to grow worse and worse every day. Anleang appeared to me to be an affectionate girl, of a very pettish, petulant temper, but possessed of very good sense, active, and willing to learn. Her ignorance on entering the school was something deplorable, and well do I recollect overhearing her conversation with another school-girl, as they were seated at work on a mat beneath my window. The elder pupil asked her what she thought became of people when they died. She replied that Satan has a kind of triturating machine, in which he puts many people after they are dead, in which their bones are pulverised and their flesh reduced to pulp. This mass he works up again into the

shape of pigs, ducks, fish, &c., and sends them back thus metamorphosed into the world again. Anleang, however, showed early much delight in instruction, and appeared greatly struck with the absurdity as well as wickedness of idolatry. She also appeared to perceive the value of a salvation bought, not 'with corruptible things, as silver and gold, but with the precious blood of Christ,' for when I asked the class to which she belonged whether the blood of Christ could save from *all* sin, she replied, with great earnestness—'Yes; one drop of His blood is enough to take away the sins of the whole world.' At the end of about two years, (during which time I found Anleang very gentle, exceedingly desirous to please, and most diligent in learning,) a little note was laid upon my table, written in Malay, and of which I give as literal a translation as possible:—'I have something to say to you, my beloved Miss—don't be angry with me. Has not God said, "Whosoever cometh to me I will in no wise cast out?" I wish to turn to God, and I hope He will help me, and assuredly then, as long as I live, will I serve the Lord God. Teacher, please pray for me. Miss, I will never go back to walk in those ways of darkness in which I formerly walked, which were as wrong as foolish. From this time I desire to give up myself to Him who made me. Good morning. This is from Anleang.'

"Soon after my receipt of this note, she was seized with a violent fever, and I being her sole nurse in sickness, her affections were drawn towards me more strongly than ever, and I endeavoured to make use of my influence over her to lead her to twine those affections not around a poor, sinful teacher, but around the cross of that Redeemer whose free grace and mercy had chosen her from among the heathen to His praise.

"The girl affording undeniable evidence of earnestness and sincerity, and being instructed in the Christian religion, Miss Cooke (my successor) had the pleasure of standing as a special witness of her baptism, which took place about the middle of the year 1853, and towards the close of the same year she became a communicant at her own earnest request; and her

conduct since has been such as to rejoice the hearts of those who watched over her, and who desire to render all the praise to the free love of God, who has called this poor ignorant young heathen out of darkness, and translated her into the kingdom of His dear Son. The Chinese woman who had adopted Anleang was struck with the improvement in her temper, and she began often to visit the school, spending whole days among us, and appearing highly to approve of the place. Her sister (who was a widow) died some little time before Anleang had entered the school. She left two very nice children, one a girl about eight or nine years old, named 'Kim,' the other a little boy about seven, named 'San.' These two orphan children being left totally unprovided for, their aunt Bee-bee-kin deemed it her best plan to place them both at school. I received them willingly, as they seemed sprightly, intelligent children, and were sooner at home with me than is usually the case with the young natives. The 115th Psalm was frequently the portion of Scripture which formed the groundwork of my instruction to the young heathen when first placed under my care. The words, 'Their idols are silver and gold,' &c., ver. 4–11, were the portions I particularly wished to illustrate to them. Thus I would take a flower and bid some of them smell it, and inquire whether they would have perceived the difference if, instead of a flower, I had given them an aurian* to smell. They smiled, and answered in the affirmative. I would then call one of them to me, and draw a pin from my dress, and take my open penknife and threaten playfully to prick them; they of course declared their unwillingness to submit to the operation, and on my asking them why, would answer that it would pain them, or that it would make them bleed. Having thus pointed out to them in this simple but practical way their own power of feeling, I used to ask them when they went home to put the same tests to their idols, and on their return to school to tell me whether the idols had felt pain also.

* The aurian is a fruit about the size of a melon, the odour of which is most horrible, being a compound of the smell of garlic, gas, and asafœtida.

The lesson thus given was no sooner heard than forgotten by the greater part, but such was not the case with my little boy San. On returning home to the house of his aunt, he jumped up on the altar placed beneath the idol, on which portions of fowl, duck, sweetmeats, rice, &c., were usually laid as offerings; and looking round for some sharp-pointed instrument, spied a three-pronged fork. He seized hold of it, and summoning up his courage, he plunged the fork into the idol's cheek, and stood motionless for a few moments to see whether blood would flow from the wound, or voice of pain proceed from the god. No such signs appearing, the little boy jumped down, and said to his sister Kim, who had been sole witness of the proceeding—'What Miss told us is true: I can feel—my blood would flow if I were wounded; but the idol has shown no signs of pain, no blood has appeared, and it has not screamed as I should have done. I will not believe in idols any more.' The sister Kim, somewhat horrified at her brother's audacity, ran to tell her aunt, crying out, 'Heigh! Bee-bee, Bee-bee, San has pierced our idol's cheek with a fork!' The aunt, who was at this time (though unknown to me) very sceptical on the subject of idol power, entered the room, calling out, 'San, San! what have you been doing?' The little boy most honestly told the whole tale, and confessed his want of faith in the idol. Bee-bee-kin, more than half convinced of the same, told San and Kim to say nothing about it, as she was afraid her mother (a staunch old idolatress, who lived with them) would be angry. In due time the old grand-aunt entered the room, and sat down in the usual lazy, listless, native style, when, chancing to raise her eyes, they fell upon the idol, and she for the first time perceived the injury it had sustained. 'Heigh, heigh!' said she in dismay; 'what has happened to our idol—who has done it?' The daughter, Bee-bee-kin, tried to soothe her, saying, 'Mother, it was neither you nor I that did it, do not distress yourself about it—we will hope that no evil will befall us;' for it is the general idea that if the idol be injured in any manner, some misfortune will descend upon the household. The old woman

relapsed into silence, when at last a comfortable thought was suggested to her mind, which was indeed a bitter satire on the idol in which she trusted—viz., that perhaps it was the cat that had clawed its cheek. This anecdote was told to me by Kim on their return to school, and shortly after repeated to me by the aunt, who told me that when she placed the children in school, she had thought the Christian religion was just like any other religion, and had its own rites and ceremonies which it was proper for white people to observe; but that, as she had come backward and forward to school, and had attended the mission chapel, she had learned to form a very different estimate of it, for she perceived its influence on the heart, understanding, and conduct, and professed herself desirous to embrace it. With a view to this she placed herself under my care for regular instruction, which she received with the docility of a little child; and when I left Singapore I commended her to the care of our very diligent missionary, Mr Keasberry: and in a letter received lately from my successor, she tells me that Bee-bee-kin was baptized on the 22d of January of this year, (1855,) and by her desire little Kim and San were baptized at the same time. They having a contempt for idolatry, and being adopted by her and placed in the mission school for Christian education, will be brought up in the faith into which they have thus early been baptized."

I must now tell you something about the mission life of Miss Cooke, who took Miss Grant's place as head of the girls' school in Singapore in 1854. For the first three months she was altogether engaged in the school, where, in addition to the daily teaching, she had a Monday-morning class, at which she met Miss Grant's old pupils, and reminded them of the good things they had been taught, and she said that she believed that "much seed sown by her would yet spring up and bear fruit; for there was much that was pleasing in all, and very much that was hopeful in some." All were anxious, too, to persuade others to send their children, and one of the married pupils succeeded in bringing two of her friends'

children; both were entered for three years. One of these children gave no trouble, but the other proved a complete "Topsy," so quick and cunning. For the first few weeks she was constantly running away, and if Miss Cooke left the room even for a moment, she was obliged to tie the child to the leg of her writing-table, or she would disappear before her return. Often she used to go and hide amongst the tombs in the Chinese burial-ground, or among the idols in the temple, and when asked why she chose such a dismal place as the tombs, the child replied, that she went to worship her brother, whom, she said, crying bitterly, she could never see again. Then Miss Cooke talked to her about Jesus and heaven, and she looked very happy. "But why do you go to the idols?" the teacher would ask. "They will take care of me," was the reply. "But," said Miss Cooke, "of what are idols made?" She quickly answered, "Paper, gold, wood." "And who made them?" continued Miss Cooke. "A Chinaman," she replied. Then Miss Cooke took some paper, gold, and wood, and showed her that *she* could do anything she liked with *them*, but *they* had no power over *her*. At this the child laughed very much, and threw the paper away. Miss Cooke next told her how different the true God was to these idols, how holy and how great He is, and that though He is so great and powerful, He yet loves little children very much. "Topsy," as Miss Cooke always called her, improved afterwards, got on nicely in reading, and learned quickly.

Two other children Miss Cooke told about, the one four, the other three years old; they both came by their own wish, that is, when they were away, they cried so much to come back to school that their mothers were glad to send them. The youngest used to trot about singing all day, "There is a happy land, far, far away."

After the first three months, Miss Cooke visited a great deal at the houses of the Chinese women, and amongst them, as well as the little ones, she found willing listeners. She had a sort of cottage meeting every Tuesday at eleven o'clock

at a house about two miles in the country; another at Beebee-kin's house; another at the house of a sick woman, where numbers came to be taught; and a fourth at Q——'s house in the town. Many of the children's parents and sisters also used to come and see them. Miss Cooke always gave them a hearty welcome, and not one did she find unwilling to hear the glad tidings of a Saviour's love. "You spoil our hearts," sometimes they would say, meaning that what they were told made them sorry, but yet they would come again and again, and never tire of the simple gospel story.

Thus wrote Miss Cooke during the first years of her mission life at Singapore.

On the 6th of March 1856, she received much encouragement from the visit of the Bishop of Calcutta, who spoke in high terms of the school. In a report* of the bishop's visitation to the straits, it is said—

"The bishop visited the schools supported by the Eastern Females' Education Society, and placed under the charge of Miss Cooke. Our visit was full of interest from the fact that all the girls, about thirty-five in number, were, with one or two exceptions Chinese, and all composing the first class Christians. One of those, though in heart for some time a Christian, had only been baptized the evening before. The answering of the elder girls in Scripture, and on general subjects, reflected the highest credit on their zealous, faithful, and affectionate teacher, and showed how much may be done for that interesting people the Chinese. The words of a round they sung are worth mentioning. 'O Lord, save me, teach me to know Thee, teach me to love Thee;' and many we trust are being taught in that school by the Great Teacher of hearts to know and love their Saviour, and will hereafter act as missionaries amongst their country-women, as some now do, who were trained up under Miss Cooke's predecessor, Miss Grant. Before his lordship left the school, an old Chinese woman, seventy years of age, and quite blind, was led forward to where he was sitting. She had been baptized two years

* Taken from a Calcutta periodical.

before,* and hearing that the bishop was at Singapore, she wished him to pray for her. In reply to some questions, it was found that she knew nothing more than these two great truths, namely, *that she was a sinner, and that Jesus loved her.* She was full of joy and peace, and the Saviour's name seemed ever to be upon her lips. As she sat at the good bishop's feet, his hands were placed on her head, and the humble prayer of faith offered. May we not believe that a larger measure of the Holy Spirit was given her than had been vouchsafed before, confirming and strengthening her in her simple child-like faith?"

The Bishop of Victoria spoke in equally favourable terms of Miss Cooke's school, and at Christmas 1856 he wrote a paper on behalf of the work. He says—

"It has been on more than one occasion my privilege to visit and examine the Chinese school at Singapore, superintended by Miss Cooke, a lady who was sent out by the Ladies' Society for Promoting Female Education in the East, and who for more than three years has most efficiently pursued the work of female education in that station, for so long a period ably and zealously prosecuted by her predecessor, Miss Grant. It is for this energetic missionary lady that I would now bespeak the kindly sympathy and help of every friend of Christian missions. About thirty Chinese girls, the children generally of Chinese fathers and Malay mothers, receive the blessing of a Christian education; and by the term *education*, I mean not the mere routine of instruction in English, an acquaintance with European systems of geography, an introduction to some of the more prominent facts of history, and a committing to memory of large portions of Scripture. I mean by the term Christian education, also, the further and more important work of training their youthful minds in the habits of Christian life, bringing the Christian religion as a motive into the details of each day's actions, and impressing upon them the great lessons of practical piety, needful to

* This is incorrect, the baptism of this aged convert having taken place in the autumn of 1855.

prepare them for their duties as members of society, and the future wives and mothers of Christian natives. Their progress is of a very satisfactory kind, and a cursory inspection of the school is sufficient to prove that vital godliness among the pupils is the great end and aim of their missionary instructress. On the last occasion I was accompanied by my wife, and we were greatly pleased and refreshed by the sight which we witnessed, and the singing of hymns to which we listened. Some of the older pupils show signs of a work of grace having been begun in their hearts; and afford Miss Cooke valuable help in her out-door work for the spiritual benefit of the native women in the neighbourhood. A former pupil of Miss Grant, the widow of Kemlin, (one of the three Chinese youths who some years ago visited England, in connexion with the London Missionary Society's Mission at Hong-Kong,) has devoted herself with great energy and purpose to the work of visiting as a missionary the dwellings of her native female neighbours. Miss Cooke speaks of her in high terms of satisfaction and thankfulness to the Almighty.

"Ladies circumstanced as Miss Cooke have their times of discouragement and occasions of trial. Living in comparative isolation from Christian society, they have not at all times the privilege of communion with Christian friends. . . . For her, and the various agents of the Society for Promoting Female Education in the East, I put in these words of remembrance."

These testimonies to the value of her work were indeed very cheering to Miss Cooke.

LETTER VII.

I WILL now pass over three or four years—years of great blessing, for this little mission at Singapore continued to prosper—and come to later times.

I will take up the history of the school from the year 1860, and see what there is to be found of interest.

Miss Cooke commenced a prayer meeting for her girls, and a weekly working party to draw out their sympathies on behalf of others. Her school was a "harbour of refuge" in that heathen island to several children, who, sold as slaves, and afterwards rescued by the police, found with her a happy home. Some were little more than infants when they were brought, but others were grown girls; and with these Miss Cooke had at first much trouble. They did not understand why they should be taken to the strange house and the white lady; and they screamed and howled, pulled down their hair, beat themselves, and said they would rather die than remain, and that they would eat no food. But Miss Cooke was not discouraged, she tried the double means of love and firmness,—and though some proved quite unmanageable, and had to be returned to the police, with others she succeeded, and they were won over to trust and love her. More than that, two of these "rescued ones" became really changed—"I do not wish to worship idols," said Ahgee; "I know Jesus can save my soul, I will follow Him." The second, named Lechoow, was long learning of Christ—the Holy Spirit spoke gently to her heart as the "still, small voice;" but at last she too was brought out of darkness to lay hold on the Saviour as her only hope.

Both these girls were baptized.

With the younger ones Miss Cooke had great comfort. She still calls them her "five infants." Their names are Tien (Patience), Choon (Hope), Jin (Charity), Sin (Faith), and Inn (Grace). At one time Miss Cooke had *twelve girls who had no other home but the Chinese girls' school.*

Not only were her efforts blessed with success on behalf of these homeless children, but with others also. One of Beebee-Kin's family was baptized, and now she could rejoice over all her adopted children, Anleang, Kim, San, and Keoksan, who had through her instrumentality been brought to the school, where she and they learned the way to heaven.

And it was no easy life which the converts chose, when

they decided to join the ranks of the Christians. Times were not changed, and many, like C—— and H—— of old, had to meet with reproach, or with what is almost worse, with estrangement from those near and dear to them.

It was the knowledge that such might be her lot that long kept back one of Miss Cooke's pupils from confessing the Saviour.

O Kim, we read, was convinced of the truth of Christianity, and she showed in her daily walk love to her Saviour, but she shrank from acknowledging Him openly, through fear of her father's anger. But at length she could not refrain. Perhaps the *warning* words of Christ rang in her ears—"Whoso loveth father and mother more than me, is not worthy of me;" or it may be that the *promise* strengthened her soul—"I, even I, am He that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, or of the son of man which shall be as grass, and forgettest the Lord thy maker?" However it may be, she *was* encouraged, and she told her father that much as she loved him, she loved her Saviour more, and that she must obey His command and be baptized.

Great was her father's displeasure, and O Kim's heart was very sad, but she was enabled to be faithful. For many weeks after the baptism she did not see him, but she prayed that God would soften his heart towards her; and God heard her prayer; for when O Kim went to pay the dreaded visit, instead of angry words she found kindness, and her father even ordered a little feast to show his forgiveness and love.

You may imagine the daughter's joy—well might she be encouraged to pray that God, who had "delivered her from her fears," would add one blessing more, and bring her heathen father into His fold.

O Kim is now an assistant teacher in Miss Cooke's school; her sisters, Tek and Temping, have become Christians; and her mother is only kept back by her husband, whose heart, Miss Cooke hopes, is, "however, really turning to better things."

By the liberality of some Christian friends at Singapore, a new mission school-house was built in the year 1861. Miss Cooke and her girls removed into it in February 1862. She writes—"We find our new house most comfortable, and in every way suited for the school. We expect and hope that the Christian Chinese will build around us, so that, ere long, we may have quite a little Christian village here. I hope my dear friends at home will all rejoice with me, and thank God for His goodness in raising up such kind friends here."

I suppose that one of the first to take a house in this "Christian village" will be C——, Miss Grant's "Melancthon," for her children are now pupils of Miss Cooke. Their names are Chewnio and Yanio, which mean respectively morning and evening.

Here is a letter from A——, an assistant teacher, which tells about them. It is written in English to the committee of our society :—

"Singapore, Dec. 13, 1861.

"My dear Friends,—I am very glad to write my report again to let you know how my class is getting on. I had nine girls in my class before, but two of them have now gone up to the first class, and one of them, I am sorry to say, was taken away by her mother and married to a heathen man, so I had only six remaining. Her name was Kim. After that two more new girls were added to my number, who are twins. Their names are Chewnio and Yanio ; Chewnio means morning, and Yanio evening. They are the children of C——, the first convert in the school; so I have altogether eight now. I hope the next time, when I write my report, to be able to tell you that the girls are increasing more ; I should be quite proud to see my circle full. The desk at which they sit, when at school, is in the shape of a half-moon. All are very good and attentive, trying to remember what I teach them ; and above all, I like to teach them about Christ.—Believe me, your grateful and affectionate A——."

Another assistant wrote an equally favourable account of her class :—

"My dear Friends,—I am very, very glad to write again and tell you how my class is going on. Nearly all are improving fast ; they are trying very much to learn. I am sorry to tell you that three are gone out from the school, so now little Innio, one of the infants, has joined my class. Inn is the Chinese for grace. I wish to tell you that two of my class were baptized in October : their names were Jew and Poon ; and I am Poon's godmother. I feel very thankful to God for His great goodness to us in calling us from darkness to light ; and may the blessing of God be richly poured on you all, dear friends, for all your labour for us. I have nine in my class—their names are Poon, Meyniong, Choon, Tieseng, Lengino, Lengtrim, Chewnio, and little Inn. I hope again you will accept my best thanks to you all, dear friends, and believe me your grateful and affectionate T——."

On the 24th of January 1862, the important event of the marriage of one of Miss Cooke's pupils took place. This was Eng Sahnio, a poor child who had been deserted by her father when an infant. Her mother, perhaps, heard of the good, strange lady, or, perhaps, she had no way of providing for her child, and thought the best thing to do was to take her to the school. Here Sahnio was brought when she was six years old, and she remained, cared for only by the mission, until her marriage with Lee Chew Siang, a Christian.

Sahnio was very grateful for the kindness shown her, as the following letter, written (in English) to our committee, will show :—

"January 1862.

"My dear Friends,—As I am to be married next Friday, I wish to write and thank you first for all your goodness to me. I have had a happy home in this school for many years, where I have learnt to love my Saviour, and now I am going

to be married to a good, Christian Chinaman. My two sisters, Scenio and Unio, will, I hope, stop in the school till they are married like me. Dear friends, I hope you will not forget me, but go on praying for me, that I may be faithful to Christ. I shall never forget the school which has done so much for me. I am, my dear friends, your very grateful E. SAHNIO."

Would you like to know how the bride Sahnio was dressed on the important occasion?

The wedding-dress consisted of a yellow silk petticoat richly embroidered, with a dress of crimson brocaded silk, trimmed with rich embroidery; her head adorned with diamonds and gold.

This will appear a very handsome dress to you, but such is worn by the poorest Chinese bride, and is usually hired for the day. It was only Sahnio's *head-dress*, however, that was borrowed. The dress itself is the property of the school, and was presented by a friend.

But why, you will ask, was it necessary to give so very fine a dress? would not plainer attire be more suitable? So Miss Cooke thought, and for some time she stood out against all this vanity. One of the girls, named Gek, was married in a very plain dress; but the people dislike change of any kind, and Gek was subjected to a great deal of trial on account of having deviated from the "customs." It was therefore agreed, that when the converts' cross is already so heavy, it would be wrong to add to it, when it can be avoided.

At the end of this year (1862) another of the girls was married, and no doubt she too wore the gay wedding-dress of diamonds and brocaded silk. Her letter to the committee, written just before her marriage, will interest you; you will recognise the signature as being that of Bee-bee-Kin's adopted daughter:—

"SINGAPORE, Dec. 29, 1862.

"MY DEAR FRIENDS,—I think it is a very long time since I last wrote my report, and I begin this wishing you a happy

New Year. I am sure you will be glad to hear that some of my class have gone up to the first class, and what I have now are quite new; only two of them are my old girls still remaining. I am glad to say they are all improving in reading, but I am not quite satisfied with their geography; but, above all, I am thankful to say, that they all like to hear about Jesus. I hope they will soon be able to read their Bibles. They can work very nicely, and they always take in turn to go and teach the infants' class; and I must tell you about little Younio, the youngest of the infants. She is a very good little girl, and always says her text very nicely and clearly.

"Dear friends, I am sorry to say that this will be my last report, as I am to be married soon. I wish to thank you all, dear friends, so very much, for your great kindness in providing for me, not only for my body, but especially my soul. I have had a very happy home in this school for fourteen years. I am so sorry to leave it and dear Miss Cooke; but I shall live as close to the school as I possibly can, so that I can be ready to help Miss Ryan whenever she wishes me, while dear Miss Cooke is away; and I hope that I shall always feel that the Saviour, whom I have here learnt to know and love, is abiding with me wherever I may be; and I hope I may have grace to glorify Him, by not living for myself alone, but by trying to do good to all around me. Indeed, I shall not forget you, dear friends; but I shall hope to write to you sometimes. Please do not forget me, but believe that I shall always be your grateful ANLEANG."

The next communication which we find from Anleang was one of a very different nature. It was sent to Miss Cooke, who visited England in the year 1863, and contained the sad account of the death of Gek, whose marriage I mentioned incidentally a short time ago.

"I know, my dearest Miss," writes Anleang, "it will grieve you much to hear about poor Gek's death. I am sure you will be very sorry; yet you will rejoice when I give an ac-

count of it, and tell you how sweetly she fell asleep in Jesus.

"She was ill altogether for about twelve days. On Thursday she came to me for our reading and prayer, and after that she told me she had a little pain behind her ear. This pain went on increasing, so at last Si-boo* sent for the doctor. Dr Robertson attended her, and was very kind indeed. She could not eat anything from this pain, and on Saturday the 20th of June, she was very ill; after this the doctor gave her up, and from this time she let us know how much she loved the Saviour. I think she must have known she was dying. She said to Si-boo, 'When the heathen die everything must be quite dark; but when we who love Jesus die, the way is as bright as the sun.' On Sunday morning she did not know Miss Ryan when she went to see her, and thought it was you, dear Miss, and took hold of her hand and said, 'Miss, I stand fast,' quite distinctly. Kaychee and Bibi Kin were with her all Sunday, and as soon as she saw Kaychee she said, 'Speak to me *only* of Jesus.' When Kaychee read the 23d Psalm to her, she said, 'His will be done;' and then she added, 'It is God that takes us away from this world.'

"In the evening, when Tempang, Kim, and the other big girls came to see her, they knelt near her bedside and prayed; and when Si-boo told her they were praying for her, she covered up her face and prayed very loud, and in her prayer she prayed that the heathen may all be brought to know Jesus. This makes me think that when the heathen hear about this, they must believe that our religion is the true one.

"Gek told her brother, who came to see her that morning, that Jesus was able to help her from her troubles.

"She thought a great deal about you. On Sunday she was calling 'Miss, Miss, Miss,' and then she took Mr Haffenden's hand and said, 'Miss Cooke.' Mr Haffenden said to her, 'Never mind, Gek, you will meet Miss Cooke by and-by,'—and then she fell asleep; but in the middle of the night she said she saw Jesus coming to take her, and on Monday

* Gek's husband.

morning she did not seem to know anything, but breathed very hard, and then it got to be more gentle, and then she died.

"Dearest Miss, I cannot tell you how much the girls and myself feel for poor Gek's death. She is the first among us that has gone; and now I pray that we all may be like Gek, prepared when God sees fit to call us away. And how thankful we ought to be to God for having this school open for us, where we may learn about Jesus.—Your affectionate

"ANLEANG."

"The first among us that has gone," wrote Anleang; but Gek's death was not the only one of which Miss Cooke received the account during her absence. Soon she had to sorrow over three vacant places—not, indeed, in the school—but in the little circle of Christians. One of those on whom death laid its hand had been a pupil of Miss Grant's; but of Quanio Miss Grant may often have said with tears—"I have laboured in vain, and have spent my strength for nought;" for she left school without any real change of heart, and even married a heathen. But the "bread cast upon the waters was found after many days,"—the labour was not in vain.

Soon after her arrival in Singapore (about ten years ago) Miss Cooke called on Quanio, and "found her reading her Bible, and teaching her little ones of Jesus." Miss Cooke "then commenced a weekly prayer meeting in her bright little room, where other China women joined them." After a time her husband consented to her baptism, and she subsequently became a communicant, and lived a most consistent life, adorning the gospel which she professed.

Few could be so ill spared, *we* should say; her example was so valuable to her heathen husband, her children, and the idolators amongst whom she lived.

But "God's thoughts are not as our thoughts." Quanio was struck with illness, lingered a very short time, yet long enough to exhort the heathen women around her to believe in Jesus, and then died in peace. Her eldest girl, Pin, was taken ill six weeks after her mother, and Miss Cooke says that she is

happy in believing that both mother and child have met in glory.

The next death recorded is a very melancholy case. It was that of Beenio, who, *found* by Miss Grant after she had left school, was believed to have been really "found," a wandering sheep brought back to the Good Shepherd's fold.

But Satan's devices are many, and it may be that God left her, in order that she might see that her own strength was very weakness, and learn to trust herself less and her Saviour more.

Whatever may have been the reason, sad to relate, it was discovered, during Miss Cooke's absence in England, that Beenio (who had acted for the last few years as matron in the school) had behaved very wrongly in being the channel of communication between one of the girls in the school and the people without. When remonstrated with for her conduct, she secretly left the school, and was not seen there again until she came back, alas! to die. She was forgiven, I need scarcely tell you, and carefully tended by the teacher and girls.

Though very inconsistent and easily led astray, Beenio, however, really loved Jesus, and now, in her hour of sickness, when heart and strength failed, it was His name that brought comfort to her soul, and she listened with pleasure as the words were repeated—

"How sweet the name of Jesus sounds," &c.

At the last she was taken suddenly, and was found dead in her bed, but in the absence of any human friend we cannot doubt that the Saviour was with her, soothing her sorrows, calming her fears, and that, finally, He brought this poor weak one safely home, whence she can never wander more.

Miss Cooke has now returned to Singapore, where, assisted by Miss Houstone, she continues her labours of love.

The boarding-school now (1865) numbers about forty children. Of these four are supported by specific contributions. Their names are Ahtôt, Jew, Unio, and Choon. Until lately, there was a fifth, but Tekniong, a few months ago, died.

Tekniong was an orphan, homeless and friendless, and was received into the Chinese girls' school when she was six years old. At the age of twenty-two she was engaged to be married, but in the midst of wedding preparations her last illness came on.

She was, however, quite happy in the anticipation of death, and said that she had had enough of earth, and wished to be with Jesus. She repeated the hymns, "The hour of my departure's come," "Rock of Ages," and "I heard the voice of Jesus say;" and when her illness was found to be hopeless, she said, "Now you need take no more care of me; I am going to be with Jesus;" and soon after she entered into "the glory of the Lord."

In addition to the boarding-school, prayer meetings, and work parties, Miss Cooke has commenced a ragged school, to which the Earl of Shaftesbury was requested to become the patron. He gave the following kind reply:—

"It will give me very great pleasure, far more pleasure to me than benefit to the school, to accept the office of patron.

"I heartily wish I could render any service to a 'Chinese ragged school.' I know the immense good done by ragged schools, and heartily thank God for it. There is every reason why the same good should result at Singapore.—Yours,

"SHAFTESBURY."

This school, which is Miss Houstone's special charge, was commenced March 6, 1865.

As yet only a few children have come,—six or eight on some days, twenty on others; for "it is uphill work," as Miss Cooke says, "to do good amongst the many hindrances" that meet the missionary. "You teach my children to be disobedient," said one woman; and this because they had been taught not to worship their mother's idols; for, of course, this must be one of the first lessons, and a difficult lesson it is, so much do these little ones know of idolatry. One of them was watch-

ing a boat trying to enter the harbour; at last it succeeded, when the child exclaimed,—"Then they must have our dotôh (idol) in the boat, or they could not have got in."

They are quick children, and remember what they are told. Once the teacher spoke to them about Satan making children wicked. Soon after, a child told a lie, when another said,—"Oh, don't tell lies; if you do, Satan will be glad."

Every day Miss Cooke's "five infants" (now about seven or eight years old) go with Miss Houstone to the ragged school to try to win other children, and very earnest little missionaries they are.

Miss Houstone has also a mother's meeting, to which eight women have come so far. The women learn to crotchet shoes and boots for their babies, while the "foreign lady" tells them about Jesus.

We will now take leave of Singapore, and visit another missionary station.

LETTER VIII.

We will next visit the East Coast of China, as I wish to tell you about two missionary stations there.

The first of these is the island of Amoy, chiefly remarkable for its spacious harbour, which can contain many thousands of vessels. The sea is so deep there, that the largest ships can come up close to the shore and ride in perfect safety. This harbour, or rather bay, is described as extremely beautiful. Sheltered as it is by an island (named Kolong-see, or "Island of Crystal Fountains") from the winds and waves, it almost resembles an inland lake in its calmness. Lofty and picturesque mountains rise above the bay, and the island itself is very fertile.

There is not much remarkable about the city of Amoy. The public buildings are large, but not handsome. The great gate, however, would attract your attention, the favourite figure

of the dragon being carved on it, also some of the wise sayings of Confucius. On the top of the gate is a curious boat-shaped design, emblematic of the means by which the greater number of the inhabitants earn their livelihood,—the deep-water fishery of the coast being extremely productive. On passing into the streets you would find them, as is commonly the case in China, so very narrow, that two persons could hardly walk together. They are not at all pleasant streets, being dirty and crowded, and the interior of the houses is also very far from clean. The first objects seen on entering a house are the idols, enshrined on a high table or desk, decorated with various fantastic ornaments. In the very streets idolatrous scenes are often witnessed.

One of these superstitious observances I may describe to you.

On the seventh month of the Chinese calendar it is believed that the infernal regions are open, and the evil spirits and devils come out to be fed. The offerings presented, therefore, to satisfy and keep off these hungry ghosts, are very numerous. Immense fires are lighted in the streets, and men carry basket after basket and empty their contents in the fire. These baskets are chiefly filled with silver paper, cut in squares larger than one's hand, covered with Chinese characters, and representations of money and various articles of clothing, which are supposed to become, while burning, the reality of what they represent, and to go to feed and clothe the spirits. They are brought in such quantities as would fill several English carts. The fire is continued till a late hour, the priests walking round it with music and gongs. Then men come and gather up the ashes, still glowing with heat, and carry them away in tubs. After this a play is performed on the spot, and continued till daylight next morning, while the noise of the heathenish music and the beating of gongs is most deafening.

Amoy was made in 1843 a free port; and about 1848, Mrs W. Young (wife of the Rev. W. Young, London Missionary Society) opened a school for Chinese girls there. It was in-

deed greatly needed. Mrs Young longed to have, not one, but many schools, in which the children could be taught of the true God. "I think," she writes, "that if ladies in England could be brought out here only for a few hours in the midst of this heathen people, how diligent they would be in their endeavours to forward our work on their return home," the more especially as there was great encouragement to be found from the natives, who were most anxious to be visited, and to give their children to be taught. Indeed, little girls were often offered as presents to Mrs Young; for Chinese mothers are often only too glad to be saved the expense of bringing up their daughters.

From the first Mrs Young's school was well attended. In 1850 she had fifteen pupils, whose progress was most satisfactory.

Should you like to know what they learned? They were taught entirely in their own language, and their hours of learning were from nine o'clock in the morning till half-past twelve, and from half-past two till half-past three o'clock. A short time was given to the Chinese classics, and then they were taught needlework and everything that would be useful to girls in their position to know.

They were carefully instructed in the Bible; the elder ones learned from five to seven verses out of the Testament each week to repeat on Sundays, also a Chinese hymn; the little girls learned a religious tract called the "Three-Character Classic." After repeating their lessons they were questioned on them, and their answers would not have been thought bad even for English children.

Again and again Mrs Young wrote to urge our society to send an agent to Amoy. She greatly needed help; and when she left the island, as she occasionally did for change of air, the school was obliged to be broken up, for there was no one to take her place. Besides, Amoy was in itself a most promising station. "I think," writes Mrs Young, "that this would be a very good field for your society's agents. There is plenty of work for ladies to do; a large number of girls to

educate, and many women to instruct, which must be done by talking to them, as few or none can read. Ladies can go where they like in Amoy; the people are pleased to see them. The women are very civil whenever I go to see them, and I should like to devote more time to them if I had not so very much to do at home. Girls in any number can be got if the parents have sufficient confidence in the lady under whose care they are placed; and a wide field is also open for doing a great deal amongst the women if time and strength permitted. Should you send out an agent to Amoy," Mrs Young continued, "we shall be happy to assist her in any way we can. She might have a school of her own, or I should be glad that she should take part in mine, and then, if we could get a proper place, the school might be enlarged as our funds allowed of it."

In answer to this urgent appeal, Miss Harvett was sent out in 1851 to assist Mrs Young. Since that time there have been many changes in the teachers at Amoy. For some years a native teacher was employed, and her salary paid by our society; and with a brief interval, the school was kept open (under the superintendence of Miss Stronach) up to the year 1860. I am sorry to say, however, that owing to the marriage of the native teacher and other circumstances, the school is now closed. But I hope that it is only temporarily so, and that soon our society may be able to have an agent at Amoy.

Further south than Amoy is the island of Hong-Kong, which has been for some years a missionary station of our society.

As Hong-Kong now belongs to the English, having been ceded in 1842 to "Her Britannic Majesty and her successors for ever," it is a place in which you ought to take a special interest.

A rocky islet in the mouth of the Canton river, Hong-Kong is at first sight not unlike the Highlands of Scotland. Its high precipitous hills terminate in sharp peaks, and are covered with strangely-shaped rocks. And on landing the illusion is carried out. The scenery about Victoria, the capital, (a town

which extends two miles from end to end,) is very like Scotland. "A good idea of the place may be gained by supposing ourselves looking down on a Scotch lake,—Loch Lomond or Loch Long. We must imagine a handsome city, of light, airy houses on the margin of the lakes, and climbing up the hills. Then we must fill the lakes with shipping of every nation, and pour over all the glare of an Eastern sun."*

Down the precipitous hills flow beautiful cascades, and it is thought that to the fact of this abundance of water the island owes its name. The word Hong-Kong is taken from "Heang-Keang," the fragrant stream; or "Hoon-Keang," the red or bright torrent. Perhaps in bygone ages it was so called in gratitude by some tempest-tossed mariners, who, faint from want of water, found here a supply in time of need.

One of our missionary agents has written a description of Hong-Kong, and as it is a recent account, I will tell you what she says about it.

"Hong-Kong after nightfall, as we survey almost the whole place from our verandah, is as quiet as can well be imagined. I think this perfect quietude of a large and populous city must result from the absence of *wheels*,—a fact to be noticed by one who has always been accustomed to the distant rumbling of the London streets. You must bear in mind, too, that no Chinaman is allowed in the streets after nine o'clock without a pass, or 'Kaichi,' so there is no busy hum of voices to float upon the evening air. The only sounds borne upwards to us from the little world at our feet are the quarter-chimes of the clock tower, the barking of numerous dogs, the occasional rap of the watchman as he goes his rounds, and the half-hour bells from the ships, with now and then the cheery voices of the sailors, as they haul away at the ropes at the turn of the tide. Very lovely, especially when the moonlight steeps the scene in its soft brightness, is the view, as the poet has it, 'of the city in its sleep.' The large mansions, with their surroundings of trees, the Mohammedan mosque, the Roman Catholic church, the Protestant cathedral

and chapel, the large clubs and places of business, and the smaller and more closely-built houses in the town itself, all look more interesting at night than by day. The mountains of the opposite coast seem nearer on a clear evening than at any other time, while the hundreds of craft, of all shapes and sizes, in the harbour between, from the Chinese sam-pans, with their freight of human life, which passes its whole existence in these narrow waters, to the English man-of-war, which came in but yesterday from the cruise of half the world, all seem, with their steadily-burning lights, to be at perfect repose, as if their wanderings were for ever over. There is something in the very aspect of the low, roughly-thatched, comfortless Chinese houses, and in the promiscuous huddling together of junks and sam-pans on the bosom of the water, that seems to excite a feeling of compassion for the people of the land, outnumbering ourselves as they do in such a disproportionate way. Walk in any street or road in the place by day, and you will see it at a glance. With every English face you will soon become acquainted; German and Portuguese faces you see often, but the Chinese are *everywhere*. You see them of all classes, from the half-naked coolies, the 'hewers of wood and drawers of water' to the community, to the more gentlemanly class, with their white stockings, blue trousers, white short coat and embroidered shoes, not forgetting the fan, which is gracefully handled by its owner; and, when not put to its legitimate use, is either stuck in his coat at the back of his neck, or held over his head to answer the purpose of both hat and umbrella, if he chances, which is rather unusual, to have left the latter at home. Hats of any shape I have never seen worn by the better orders, but the coolies, who, of course, when carrying the chairs or any other burdens, cannot indulge in umbrellas, have the most comic, but sensible articles imaginable. They are made, I suppose, as everything here is, of bamboo, more resembling the seat of a cane-chair than anything else I can think of, are of a circular shape, extending some eight or ten inches every way from the head, quite flat, except just over the top of the head, where they rise to a point.

If you want to see gay colours do not come to Hong-Kong. The prevailing colour is blue, like the English butcher's costume, and if you look over any part of the Chinese town, it is most peculiar to see the swarms of blue men, women, and children. When washed this blue becomes of a lighter tint. The only colour to vary this monotony is a dingy, snuffy-looking brown, which, after it has been once washed, becomes excessively dirty. Fortunately for those who have an eye for beauty, white is pretty extensively patronised. Besides the Europeans and Chinese, there are three other classes of inhabitants—the Malay police, very numerous, clad in a gray uniform, with blue facings, the Parsees, with their tightly-buttoned black coats, and high-crowned pasteboard hats, the last, and least numerous, though most picturesque class, are the Mohammedans, chiefly Hindostance; their oriental costume, loose, bright-coloured silken trousers, long, light-flowing robes, and dazzling scarlet or spotlessly white turbans, look excessively interesting; while the countenances of the greater number bear that mark of gravity and dignity one has been accustomed to associate with the idea of a Mussulman. The old men, with their long white beards, have a most venerable appearance.

"One of the things that at first strikes you as being most indicative of a strange country is, not any very un-English look about the streets, but the absence of any wheeled conveyances. The only 'beasts of burden' are the coolies; everything, to whatever distance, is carried by hand; heavy weights being suspended on a pole, with a man at each end of it.

"There are a few light phaetons, suitable for driving up and down hill, belonging to Europeans and Parsees; but it is only in one or two beaten tracks that you meet with them, and then only as an unwonted occurrence. But *chairs* are universal. These chairs are bamboo, covered, of course, to keep you from the sun, and are usually painted green, though some are blue. Most residents have chairs of their own, but there are a number about everywhere for hire. They are comfortable enough, especially as you have the air and the view

on either hand through the venetians or bamboo sides, and the jolting motion one soon gets accustomed to. But it seems strange to be carried about by *men*, whom people seem to use just like so many animals for their own convenience, forgetting that the multitude of human beings thus moving about us are our fellow-creatures, and heirs of a like eternity. Yet no one seems to speak a word to them beyond the orders one might give to a horse to go or stay. It is painful not to be able to speak a word of sympathy or kindly feeling.

"The shops of Victoria, even those entirely Chinese, do not look very un-English, though in an evening the 'Chinese lanterns' hung outside, and the 'joss-sticks' burning to keep away evil spirits, remind you that you are in the celestial empire, (which, by the way, is not the fact in Hong-Kong.")

Such is the appearance of our missionaries' home, and it is time now to tell you of some of their efforts there.

About the year 1841, Mrs Dean (formerly Miss Barker, an agent of our Society) went to reside at Hong-Kong, and both she and her husband, the Rev. W. Dean, laboured amongst the Chinese population. But Mrs Dean died in 1843; and after her death nothing seems to have been done by our Society for the Chinese girls for many years, for we find a letter from the Bishop of Victoria, in 1850, requesting that an agent might be sent there. He says:—

"In the printed sheet (of correspondence) there is a letter of Miss Grant's respecting the elder pupils at Singapore, one of whom (a nice Christian young woman) is now living under my roof as the wife of my young *protégé* and student for the Christian ministry, Chun-di-ang. I hope she will be useful to us in the cause of female education. She generally reads two or three hours daily with Mrs Smith, who gives a pleasing account of her. When I see four 'sisters of charity' walking abroad in our streets, seeking to diffuse Romanism, and humbling themselves to the meanest agency in order to propagate a defective gospel, I cannot but express my desire that an English lady might come hither, without any fixed plans, but the general desire to devote herself to the work of Christ

here, proffering her aid to merchants' and officers' families, who sometimes, for want of better help, avail themselves of the services of the 'sisters,' visiting the soldiers' wives, and taking charge of the education of any orphans in danger of being given over to the Romanists, and generally ready to devote herself to the labour of female schools for the benefit of the European and Chinese population of this colony. If you are satisfied with a sketch so general, and are willing to send an agent, we will do our best to find her a sphere of usefulness, and to promote her influence and happiness. We have no schemes here in China of 'sisters of charity' or 'sisters of mercy,' but should thank God for sending us any lady or ladies who, supported by Christians in England, might be willing to emulate the Romish 'sisterhood' in their commendable zeal, but grounded on more pure and scriptural principles. I shall be happy to hear from you, and may probably ere long write to you myself."

In answer to this appeal, two ladies—Miss Crisp, and afterwards Miss Hingston—were sent to Hong-Kong by our Society.

There are now (1865) several schools for Chinese girls there. One, the Diocesan Native Female Training School, was established for the purpose of training native girls as teachers. The necessity for this arose from the great desire which existed in Hong-Kong for education. From a district, Tai-ping-shan, the native inhabitants forwarded a petition, entreating that a married schoolmaster might be sent to reside amongst them, whose wife might be able to teach the girls. But as there was no Christian teacher, it was found necessary to secure the services of a heathen schoolmaster and his wife, who were, however, inquirers after the truth. About a year after their arrival at Tai-ping-shan, they wrote to tell Mrs Smith of their success. "There has not been a moment," they said, "during the year which has now elapsed, since we took leave of you in Hong-Kong, in which our hearts have not wished to stand on your right and left hands to hear your instructions. We trust

that you, madam, have obtained from God much happiness and comfort through your good deeds. Many thanks for your kind compliments sent to us. We constantly wish to write to you a few lines to inquire after your health, but we cannot do so on account of the great distance which separates us. We have thirty-two girls in the present year, and this is all owing to your benevolence in opening a school to instruct them. But we know not when we shall again see your pleasing countenance, so that our longing after your presence may be allayed. With our respectful compliments to Mrs Smith.—From your humble and obedient servants, LAYING-KING-SHAN and LOKE-SHEE."

This letter is written in the complimentary Eastern style; but it shows how successful the teachers were; and where there was such a desire for education, it was sad only to be able to send "inquirers after the truth."

At first the Diocesan Training School was opened in a small house, in which nine pupils were received, but increasing numbers obliged the managers to try to procure better accommodation, and a large building was erected at the cost of above 8000 dollars, of which 1000 dollars were subscribed by the Chinese in Hong-Kong. This institution was opened on the 14th of July 1862, by the Bishop of Victoria, in the presence of his Excellency the Acting Governor, Mrs Mercer, Mrs Smith, Miss Baxter, and other ladies connected with the work of female education in the colony.

The pupils, who at present number thirty-one, are taught Chinese and English reading, writing, plain needlework, geography, and Bible history; above all, they are carefully instructed in the doctrines of Christianity.

Visitors to the school from time to time have given very pleasant reports of it. A lady who saw it in 1861 (before the girls had moved into their new house) says that all seemed happy in their work and with their teacher. Their needlework was far better than that of most schools at home. Those who had been longest in the school could read English nicely, and understood what they read. They could point out the

continents and principal countries on the globe; and though singing was a difficulty, they were making progress in that too.

The same lady tells us how the girls spent their day. The children rose early, arranged their bedrooms, and prepared their Chinese lessons before breakfast. The first hour after breakfast was devoted to family prayer, Scripture lesson, (Mimpriss,) and repetition of hymns. This was followed by English reading, with questioning, both on the meaning of the words and on the subject of the lesson, writing, a little simple arithmetic, or object lesson; and the morning studies were concluded with singing, geography, or the elements of grammar. Occasionally studies were set aside that a day, or portion of a day, might be given to cooking, washing, ironing, or finishing needlework; an hour in the middle of the day was allowed for lunch; needlework occupied part of the afternoon; half-past four was the dinner-hour; and at eight they went to bed.

Only a year after the institution had been opened two girls (sisters) declared their wish to be baptized. They felt much the importance of the ordinance. The elder one was so anxious that often in the lonely hours of the night she lay awake thinking. Earnestly did she desire to be united to Christ's people in name, for she knew she was one with them in heart. "I believe that God's Holy Spirit has been given to me," she said to her teacher. "I feel a light shining in my heart which tells me what is right and what is wrong."

In January 1861 the sisters were baptized, and the following year were confirmed by the bishop. "Lydia," as the elder of the two was named, took an active part in the school, and was most useful to the teacher. She often tried to influence her young companions for good, and once, when they were going home for a holiday, she called them together, warned them against idolatry, and told them that since they had now learned to know better, what had before been *ignorance* would now be *sin* in them. Often, too, Lydia and her sister Addie prayed in their own words with their schoolfellows.

In 1864, we read of Lydia's marriage to Hwang-Kew-Tch, one of the catechists of the Rev. J. Wolf, missionary of the Church Missionary Society at Foochow, nearly 500 miles distant from Hong-Kong. The bride was neatly attired on the occasion in a blue stuff embroidered dress, her hair simply dressed with a few flowers. This was very different, you see, from the gay Singapore wedding dress; but I suppose that as Hong-Kong is in one sense English ground, converts are in a great measure protected from persecution. Perhaps, too, English "customs" are beginning to be imitated there. At all events, as Lydia's father and mother are Christians, she had no fear of any objections from them. Her father (who is a master of one of the government schools) seemed much pleased at the marriage, and had everything nicely prepared; he greeted his friends, and gave papers of cash (Chinese money) to the little ones. The ceremony took place at the cathedral, where the Rev. J. Stringer, (church missionary at Hong-Kong,) and the Rev. J. Wolfe, performed the service, partly in Chinese, as the bridegroom was not acquainted with English. Miss Baxter supported the bride, for the smallness of her feet made it painful for her to stand for so long a time. Several members of Lydia's family, and four of her schoolfellows were present. "Immediately after the marriage the bridal party proceeded to St Paul's College, where the Committee of the Diocesan Native School had a simple Chinese entertainment provided for them in the bishop's dining-room."

Before she left Hong-Hong, Lydia wrote a letter full of gratitude and Christian feeling to Mrs Smith, the bishop's wife, (who was in England.) And if we follow Lydia to her home at Foochow we shall find that she is the same Lydia, anxious as ever to do good. "She was very happy," and, as she wrote to Miss Eaton, "longing to learn the Foochow dialect that she might tell others of the Saviour she loved." After a short time she commenced a school, and this, the first fruits of the Diocesan Training School, is now conducted by her. When she was about to take it, she wrote to Miss Eaton to ask whether she ought to receive payment for teach-

ing. "I have been taught and cared for myself without money," she said, "and it seems to me that it would be more acceptable to God if I taught without being paid for it." This in any one would have been a most generous thought, but in one of her nation it was very remarkable; for the Chinese are naturally a money-loving people, and it gave a still further proof of the reality of Lydia's conversion. Miss Eaton, however, advised her to accept payment, for she knew that she could not well afford to give her services gratuitously, and so she told her that God makes our circumstances for us, and He likes us to give *according to them*.

In 1864, six of the pupils were baptized. Miss Eaton has now thirty-one under her care, and more could be received if the funds permitted.

Besides the Diocesan Native Female Training School, there are four girls' schools at Hong-Kong for different classes—English, half-caste, and natives. These were at first under the charge of Miss Baxter, assisted by Miss De la Cour, (an agent of our society;) but the work increased so much that she applied for more assistance to our committee, and Miss Oxlad and Miss Waterworth* were sent out to help. Indeed, no difficulty whatever is found in getting children to teach at Hong-Kong. There is work enough for *tens of workers*. One of the most interesting circumstances that has taken place lately in connexion with Miss Baxter's special charge was the baptism of Aku, the Chinese matron of the orphan and ragged school. This woman was nurse to our soldiers in the hospital at Canton, and was recommended to her present post by Sir H. Parkes and Major Dowbiggin. She was well disposed to Christianity, but knew nothing of its doctrines when she came, but she at once availed herself of every opportunity of instruction, and before long gave up idolatry. She and her two children were baptized, August 29, 1862, by the Bishop of Victoria.

I am sorry to be obliged to close my account of the schools at Hong-Kong by telling you of the death of Miss Baxter, a

* Miss Waterworth has been obliged to leave from ill health.

lady who for five years has been actively engaged in missionary work there. She was cut off by fever on the 30th of June 1865. The following letter, written to some Sunday-scholars in England, who contributed towards the support of one child, and the clothing of another, will tell much of her work. It was written just a year before her death:—

"Bonham Road, Hong-Kong, *June* 27. 1864.

"My dear young Friends,—The last week has been both a solemn and trying one to me, and filled my mind with thoughts of children more than ever. We have been called to stand by the grave of two dear little ones in a week. Last Monday morning the dear little baby who last year was burnt, and has been such a sufferer, was taken in convulsions, and died in a few hours. The other child was a little girl between four and five years, called Carry. In March she left me, (after having been at school three or four months,) such a healthy, loving little thing. Her father thought to send her home to some relations in London, but the vessel not going so soon as he expected, the little girl fell sick at her father's, for want of care, and when I sent to say good-bye to her, she was brought back to my house such a wretched-looking object we could not recognise her to be our dear little Carry. With every care she has not lasted a month with us. You will like to know if this little girl knew and loved Jesus. Learn a lesson, even you little ones, to seek Him. Little Carry never heard of Jesus at home. When she was with me in the winter she spoke English badly, having talked other languages at home. She could only repeat, in a childlike way, part of 'Gentle Jesus,' and *little* texts; could not pronounce 'Our Father' altogether. The first two or three days she was called to learn, she had to go into the corner three times before she would try to repeat the verse; but always afterwards she would stand with the little ones, and when they had done she would say, 'Mamma, Carry say,' and if there was no time at the usual hour, she was sure to come up, 'Carry no say; mamma, hear Carry.' After seeing us say 'grace' two or three days, she always

put her hands together, and called out, 'Mamma, say "*grace.*"' If any child began to eat, she would tell them not, and call louder for grace. Then she went home, and perhaps forgot most of these things. When she came back so ill, she had not strength to think much. Her love for me seemed still to remain, and she was never happier than in my arms, or close to me. Her affection was so strong that at first, when I told her that Carry would go to Jesus, she was going to die, she made a disapproving noise, and seemed not to like me to speak so. A nurse said to her, 'Carry like to go to Jesus?' she said, 'No, Carry want to stay with mamma.' Her last words, when her eyes were fixed, were, 'Mamma, mamma, mamma,' and she pressed Miss De la Conr's hand, who was watching her, and held her little hand. She was quite sensible, and as far as her childish mind understood, she knew what we said. The last week I talked about Jesus in as easy a way as I could, and she listened, but said nothing. I believe my little pet is safe with Jesus, though it would have been a greater pleasure to me if God had taught her, by His Spirit, to feel more love for Jesus than for her dearest earthly friend. God has some lessons from these things to teach us all here, and you must pray that we may learn them. This is the fifth little grave I have had from among my little ones in six months. Is it not God's voice?

"You will like to know how different it is in this country, when any one dies, to what it is in England. Here, directly any one is dead, whether Sunday or week day, you must send for a coffin, and have the funeral that day, at least before fourteen or sixteen hours are over. Yesterday morning I had my little Carry laid out in my room. She died a few minutes before twelve on Saturday night, and when my Chinese girls, and the Diocesan Female School girls came to service, they came up to see her. Chinese are usually quite afraid of going into a room where a dead body is.

"I have begun in this house to have a children's service on Sunday mornings, and our schools muster more than seventy children. The teacher or Scripture reader prays and expounds

a chapter, and I give a little address in Chinese and English, asking questions. Yesterday the teacher read part of John xi., and I questioned them on it, and gave them a few things to think of on death:—when it first came, and why? (Rom. v. 12;) why we fear death, (1 Cor. xv. 55, 56;) what we read of death being called, (John xi. 11; Acts vii. 60;) who by His example teaches us not to fear death, and even thought it better than life, (Phil. i. 23; 2 Tim. iv. 6, 8;) who has conquered death, and brought eternal life, (1 Cor. xv. 57.)

"In the afternoon yesterday we went down to the sea, and in two large boats went to the 'Happy Valley,' having to walk a little way to the cemetery. Five girls and eight boys of our English pupils went and carried the coffin. Thinking of the happiness of the departed came only into my mind in hearing the burial service. The cemetery is a very pretty spot, full of nice trees and little hills.

"My Chinese boarding-school has nineteen girls in it, and five day scholars; two of them will soon be baptized. The teacher thinks of offering herself as a candidate for baptism before the end of the year. In the Diocesan School there are thirty girls; seven are going to be baptized soon. The girl who was married to a Fuh-chow catechist is very happy, and getting on very well. I heard from Pekin lately, and it seems a place where people might find plenty to do. The women and girls are very glad to come and hear.—I am your affectionate friend, S. H. Sophia Baxter."

Hers was indeed an earnest, faithful spirit, and her loss will, I am sure, be felt greatly in the mission schools.

LETTER IX.

Hitherto I have only told you about schools for the Chinese. I must now take you to China itself.

The first missionary station of our Society in China was not held permanently; indeed, our agent only remained a few months, but as it was the *first*, I think I ought to mention it.

It was Macao, a city situated on the south-east coast, a Portuguese settlement in the sixteenth century, and remarkable for having been long the residence of Camoens, the celebrated Portuguese poet.

Mrs Gutzlaff (wife of the Rev. Dr Gutzlaff) wrote to our Society in 1836 and 1837, imploring help for her school, which numbered from twenty to thirty girls, one of whom was blind. "Pray send us teachers," writes Mrs Gutzlaff; "I greatly need a helper. There are thousands of children to be trained, and only one teacher."

This appeal was seconded by the children of the school.

Translation of a Chinese letter from the little girls in Mrs Gutzlaff's school:—

"TO THE LADIES OF THE SOCIETY, ETC.

"DEAR KIND LADIES,—Who have thought so much of us poor little girls, as to send pretty work to have us taught. Five little girls, in the name of many, many, thank you, ladies. And please do send us some more help; and which of our kind friends will come and teach the little Chinese girls? We are so many we want many teachers; we are so poor we cannot pay you; but we are told of the Saviour, Jesus, who can. Praying He may grant you heavenly happiness, we remain, your obliged little girls,

"AKY,
"ACHOCK,
"ATIVE,
"ASSON,
"MARY,
"(*Blind child's hand guided.*)

"Afoo, the orphan boy, has written this for the little girls."

Our committee were enabled to grant this request; and

in August 1836 Miss Barker (whose name I have already mentioned) went out to assist Mrs Gutzlaff, in the expectation that Macao would be her home for many years. But shortly after her arrival—March 1837—she married the Rev. W. Dean, American missionary, and removed to Siam, and finally to Hong-Kong. At both places she laboured amongst the Chinese population. In 1843, however, she was removed suddenly by death, in the midst of plans of usefulness. "Her last labours," writes her husband, "were for the Chinese, her last prayers were for the heathen. She left her friends for a home among them; she laboured for their salvation; she died in their empire; her body rests beneath their soil, whilst her happy soul has gone home to its heavenly reward."

Our Society was not able to send another agent to Macao; but there is an interesting link between our *first* and second *stations* in China. A blind child, found by Mrs Gutzlaff in the streets of Canton, was sent to be educated at the asylum in London for teaching the blind, and after a stay at Amoy, she went to Ningpo, where, as "Agnes Gutzlaff," she was long usefully employed in teaching those of her countrywomen who were similarly afflicted to herself.

I must next tell you about Miss Aldersey, who lived for many years in China.

From an early age, Miss Aldersey longed to do good to China. Surrounded by all the comforts and luxuries of life, her heart was set on being a missionary, and she tried in every way she could to fit herself to endure roughness and discomfort. She also commenced, when only nineteen years old, the study of the Chinese language, in which she made great progress. Having obtained her father's consent, she made arrangements, about the year 1832, to accompany a missionary party to the Straits of Malacca, that she might labour among the colonies of Chinese emigrants, which were scattered over the Malay Peninsula. But just as she was on the point of setting out, she heard of the sudden death of

her sister, who left six children; and Miss Aldersey at once returned to supply a mother's place to the little ones, and this she did with much love and care.

But she did not give up the thought of China; and she kept up her interest in the work by becoming "a member of the Committee of the Society for Promoting Female Education in the East."

In 1837, she found she was no longer required at home, and therefore once more made preparations for a journey; and on the 10th of August she sailed from England, in company with Dr and Mrs Medhurst. By their advice, she went to Sourabaya, in Java; but though her one object was to do good, the people of the place distrusted her, and she had no sooner arrived than they commanded her to leave immediately.

She applied, however, to the Dutch authorities, and received full permission not only to remain, but to establish schools. This was strange in a place where neither Dutch nor English missionaries were allowed to live. How did it come about, you ask? Just in this way—it was not thought worth while to oppose her, as one lady, they said, *can neither do much harm nor much good!* Being allowed to remain, she began at once to learn Malay, and after six months took a house far away from any European, in the midst of the Chinese and Javanese population. Here she commenced her mission, and at the outset had no scholars, very few books, no help, no one to sympathise with her. Often her life was in great danger, for the people hated her religion; they used several charms and spells against her, which, as you know, were quite harmless in themselves, but they showed how much she was disliked. Not so harmless were the presents of poisoned eatables, which she was often offered, but happily did not accept.

God preserved her, and He put it into the heart of the Javanese regent (the highest Javanese in Sourabaya) to be kind to her. Miss Aldersey had been useful to the Radan Tamanggang, (as he was called,) by prescribing for him at a

time that he was very ill; and he showed his gratitude by visiting and helping her in many ways.

Still she laboured on, and after a while opened an Indo-Chinese school, in which she had thirty scholars, several of whom became much interested in the subject of religion, and two were converted, and subsequently followed her to China. Her intention was to remain in Sourabaya until China should be opened, but circumstances occurred which obliged her to leave, after five years' residence amongst this inhospitable people. Accompanied by Miss Leisk, a young English girl whom she had adopted, she went to Hong-Kong for a time, and then to Chusan, where she was of great use to the people. One* who visited that beautiful island says:—

"Miss Aldersey is a ministering angel to the Chinese; she lives entirely amongst them, and twice a week she receives all the poor, afflicted, and diseased, and administers to them comforts and medicines."

Taking with her a Chinese orphan, named Asan, she left Chusan at the end of a year, and went in 1844 to Ningpo.

As we shall linger some time at Ningpo, I should like to tell you something about the place, which was Miss Aldersey's home for many years.

Ningpo is situated on the confluence of two rivers, contains a population of nearly a quarter of a million, and is five miles in circumference. Its walls, which are wide enough for a carriage drive, are entirely of granite, and five gates lead into the city, which is connected by a bridge of boats, two hundred yards long, with the principal suburbs. Ningpo is celebrated for having produced some of the ablest scholars in China; and if you asked the reason why so many triumphal arches spanned the streets, you would be told that they were erected in honour of the scholars who had distinguished themselves at examinations. These arches are constructed of granite, and ornamented with beautiful carving; in some instances the pattern is as delicate and fine as possible; in others it stands out in bold relief. The shops in Ningpo are extremely

* Montgomery Martin, Esq.

good, especially the book-shops. It is also noted for the excellence of its wood-carving and inlaying. The embroidery in silk and satin, too, is very beautiful.

But what would chiefly attract your attention at Ningpo, is a handsome pagoda, dedicated to the goddess Ma Tsupa, and said to be 1100 years old. It is 160 feet in height, consists of seven stories, and contains twenty-eight windows. Above every window is a lantern, and when these are lighted the effect is very brilliant. The verandas and roofs of this building are supported by free-stone columns, carved into the form of dragons and other unearthly monsters, whilst elaborate representations in gaudy colouring and delicate tracery adorn the walls. Fishes standing on their heads, and dragons with their mouths open, ornament the ridges of the roofs.

In the neighbourhood of Ningpo are great cotton plantations. The Chinese were early acquainted with this valuable plant, but their prejudices prevented them from taking advantage of the discovery. Down to the third century of the Christian era, no mention of the cotton plant occurs in Chinese writings; but in A.D. 502 it is recorded that the Emperor Ou-Ti was clothed in a robe of cotton cloth. Till the eleventh century, however, the plant was only cultivated for the sake of its beautiful flower; at that time it was introduced for the purpose of manufacture, and now cotton forms the principal clothing of the people. Two kinds are known in China; the one coarse and colourless; the other of a very fine quality, produced chiefly in the province of Kiang-nan, the capital of which is Nankin, from which the celebrated stuff called *Nankeen* is named.

The English trade very largely with Ningpo, and exchange woollen and hardware for cotton, teas, silks, and lacquered ware.

So much for the town and neighbourhood of Ningpo; and now you will ask what reception did Miss Aldersey meet with from the people,—was she more kindly treated than at Java?

At first her house was outside the city, and here she had to

encounter a host of difficulties in the way of suspicions, and for a long time could not persuade *any* parents to send their children to the school of the "strangely wicked foreign lady." "Why did she come among us?" they asked; "perhaps she wants to steal our children." Time passed on, and it was found that the foreign lady was "strangely excellent;" so a few parents did intrust their children to her care; but often old fears returned, and the mother or grandmother of some of her little pupils would rush in a panic to Miss Aldersey's house, and insist on their being restored to their heathen homes. Even written agreements, which in China are held sacred, were violated, and in some instances, girls, who had been regularly bound to Miss Aldersey, left never to return, though they themselves wept bitterly at parting; in other cases, Miss Aldersey succeeded, though with difficulty, in getting back her little pupils. *Some* of the people, however, understood and loved her very much; and at the time, when these unjust suspicions were held, the grandmother of one of her pupils took rather a singular way of showing what *her* opinion was:—She seized a gong, and calling together as many as would listen, she said as loud as she could, over and over again, "Mauli Komiang (Miss Mary) is the best of women."

Miss Aldersey must have been greatly cheered in this her time of loneliness, by the presence with her of the Javanese converts, Ati and Kit. A letter written by Ati, in English, to the Committee of the Society, will interest you. It is dated April 1846.

"NINGPO.

"RESPECTED LADIES,—I hope you will excuse me in writing to you. We are so thankful, and praise God for His great goodness and mercies to us, in that He has made known His glorious gospel, and has put in the hearts of His good people to pity us; and some of them have left their comforts and beloved friends behind, to go so far to teach the ignorant and perishing heathen. I am so glad when I hear of any mission-

ary coming to teach our nation; for as you know, there are not half of them yet that know the true God and Jesus Christ who died for sinners.

"We are very much interested about C—— and H——, and I believe you are the same; we knew them both before they were converted, and when we had news from them, that they had become the disciples of Jesus, it astonished me very much; it was as news from heaven; for we were so lonely, because there was none of our sex who are Christians which we know, besides us two, my companion and I; therefore when I heard about them, it was a great comfort to me to have other fellow-travellers to heavenward. Though we are far from each other, we have correspondence with them, and we can comfort each other in letters; as we were heathen formerly, we can sympathise with them. We are very anxious about our parents, for they are still having no hope, and without God in the world. I can only pray for my dear parents; I cannot teach them, for they are far from me; but I hope that the Almighty God will hear my prayers for them. C—— and H—— have left the school now; they must feel very much leaving it. I remember still the first time of my leaving school. I was very sorrowful indeed, and often wept, especially when I heard the noise of my school-fellows learning their lessons, and the noise of singing. I then wept bitterly. I invited one of my companions to sleep with me, on purpose that she might teach me hymns, and to sing also. I was anxious to be able to read. I entreated and begged my parents to allow me to go again, but it was in vain. About a year after, my father was, on account of some business, obliged to go to a certain village; not long after his absence, I entreated my mother again and again to allow me to go. At length she allowed me. Oh how glad I was! no one could tell my joy. Though at that time I was unacquainted with the holy religion of Jesus, now I know that it was God who made me so anxious, to prepare me to love Him, and to be His adopted child, through my blessed Saviour. I hope you will pardon the errors of this letter. Finally, pray for us,

that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—I am, yours respectfully,

"RUTH ATI."

Ati and Kit gave Miss Aldersey valuable assistance, and helped her to gain the confidence of the people; and this was no easy matter. All through Miss Aldersey's mission she met with some who looked on her with suspicion, and on her removal into the city a storm of evil reports arose, even worse than that with which she was at first annoyed. The people indeed seemed to have a strange taste for untruth; there was nothing too monstrous in the way of a lie for them to believe.

Some of these reports were simply absurd, others were more threatening in their influence. "All English children," said the people, "have blue eyes, with which it is, of course, impossible to see, and the strange lady wants to receive our children, only that she may pick out their eyes, and send them as a valuable present to her friends at home." By some it was believed that she possessed a kind of drug or medicine which had the property of making persons turn Christians.

At one time, a still more serious charge was brought against Miss Aldersey; it was said that she had massacred all her servants, and nearly all the children! The mother of one of her pupils came to inquire for her child, who, she heard, had been murdered, and when she saw her alive and well, she gravely asked her whether she had not been killed and brought to life again! This idea, namely, that Miss Aldersey was a *murderess*, was very general, and one day a visitor called, who was in fear and trembling all the time, lest she should be put to death. From the first moment that she entered Miss Aldersey's room, she was evidently ill at ease, but she sat pretty quietly until the hostess had occasion to put her hand into a bag, for the key of the closet containing biscuits, of which she wished her visitor to partake. But at once the frightened woman started up, fearing that the next thing she should see would be a knife. Miss Aldersey playfully told her that she was not

going to slay her; but she became very fidgety, and nothing would induce her to eat, lest she might be poisoned.

Notwithstanding these evil reports, however, Miss Aldersey's school increased, so that she had the large number of fifty boarders, and in the year 1846, she applied for help to our society, for so great were the means of usefulness opened before her, that she found she was no longer able, as she was in Java, to defray the entire expenses out of her own means. Her request was readily agreed to, a grant of money was promised, and an agent (Miss Selmer) sent out to assist. Miss Selmer's description of the school shows that the very teaching there must have been a trial, though never mentioned as such by Miss Aldersey.

"Imagine," writes Miss Selmer, "thirty-five children screaming at the very top of their voices, all repeating different words. The discordance and the shrillness of these sounds are beyond description, and no human beings but Chinese could produce them. Dear Miss Aldersey does not perceive the unpleasant disturbance, nor anything else of the kind; her whole soul, and all her thoughts, are entirely wrapped up in the one great aim, that of making known to these poor heathens the way of salvation."

Another and a much deeper difficulty lay in the self-satisfied character of the people. It was hard, indeed, to persuade them of the evil of the natural heart. They believed that early in the morning the disposition becomes purified, like water which is allowed to settle—this, the holy time of the soul was called "the breath of the tranquil morning;" but during the day evil again prevailed, (they said,) and before evening came, quite overpowered the good. They were very indifferent, too, as to their future, and the lower classes took it as a matter of course, that they should go to hell, or into the body of some animal. "The mandarins and rich people," said they, "may expect to go to heaven, because they can afford to give plenty of money to the gods; but as for us there is no such hope—we poor people must, of course, go to hell."

I have, however, perhaps told you sufficient about Miss Aldersey's hindrances; let me now tell you of some of her encouragements, and these were not a few.

Sometimes a "good report" came to cheer her. Her next door neighbours said it would be impossible to have better neighbours than the foreigners. "Indeed," said they, "not a Chinese family could be found, were the search to be made, whose conduct could for a moment be compared to theirs, which is minutely and altogether correct."

On one occasion a Chinese lady even ventured to come on a visit to Miss Aldersey's house. She was the wife of a solicitor attached to a mandarin's office; and having heard that the "strange lady" was in the habit of talking on religious subjects with women, and of helping them, she spoke to Miss Aldersey, and told her that she had been an opium smoker for six years, but that now she longed to give it up, and begged for a remedy. She seemed quite in earnest, and brought her pipe to Miss Aldersey, who invited her to stay at her house whilst she was in the course of giving up the destructive practice. Accordingly she came, and a more troublesome guest can hardly be imagined. She had always been in the habit of rising about three or four o'clock in the afternoon, and taking her second meal about that time; she then amused herself for a few hours, and went to bed, and in the middle of the night used to call up her servant to prepare a meal. Miss Aldersey, however, bore every inconvenience in the hope that Mrs Wang (as her name was) might be led, not only to give up the bad habit of opium smoking, but to receive the gospel, and she certainly did seem disposed to listen to reading. But the visit did good in another way, for it was made at a time when many mischievous reports were abroad concerning the school, and it quelled in no small degree the neighbours' fears, when they saw Mrs Wang return safe from so hazardous a visit.

And now let us visit the school, and see what encouragements Miss Aldersey met with there.

Her pupils numbered from forty to fifty, for the most part

girls who were regularly bound to Miss Aldersey by written agreement, but some were obtained in a different way. "A cold rainy evening," writes Miss Selmer, "one of the women heard a faint wailing outside the street door, and peeping out to see whence it proceeded, found a babe deposited there; it was brought in, and Miss Aldersey thus unexpectedly found herself the mother of a third adopted daughter (two having been given to her long ago) besides many that had been offered, which she had declined. This poor little one, she was, in a measure, compelled to receive, as it would otherwise have died by lying on the stone pavement on a winter's night.

The children were thus of all ages, from the little helpless babe left to perish by its heartless mother, to Ati (the Javanese,) who was old enough to assist Miss Aldersey in the school.

After an examination held February 11, 1850, Miss Aldersey tells us of the progress made by her pupils. "Four classes read in Chinese, and three explained in the colloquial that which they had read. Some of the younger children repeated sentences which they are in the habit of learning on the Sabbath, the elder children citing texts confirming the truth of the doctrines thus repeated. The English classes, now conducted by Miss Leisk and Ati, gave much pleasure to our missionary friends, all of whom were present. Their Chinese and English work, including weaving, embroidery, knitting, &c., gave equal pleasure to our friends."

And did any of the children become Christians? you ask. Yes, Miss Aldersey could tell of many, and amongst these some who had been the most unpromising in the school. "You will never be able to manage that girl without beating her," was often said with reference to one of her pupils, who, even Miss Aldersey confessed, was extremely troublesome. Ne Atjia was not only proud and disagreeable, but it was actually said that she intended to take poison, and to induce another girl to do the same.

She had had a life of sorrow, and it seemed to have soured her temper, for it was acknowledged by all that she was the

proudest, most untoward and quarrelsome girl in the school. To make you understand her history, I must tell you about her *husband's grandmother*, a Mrs Chang, who was a widow in Ningpo. She had been a widow for many years, and was a kind of heathen Pharisee; she had for nearly twenty years abstained altogether from animal food, and had been very diligent in the worship of the idols. Her love of money indeed was great, but this was a *heart* sin which the heathen did not regard. "This woman on the death of her husband, had one little girl whom she naturally enough made a sort of idol, and as she grew up would not betroth her to any one who would take her away, but arranged that the young man marrying her daughter should live in the house and be as an adopted son to her. This man was a quiet person, and was ruled not only by the mother, but still more by his wife, who having been indulged by her heathen mother's kindness, had become a tyrant in the family. The terrors of early betrothal with a husband's mother to use her as a slave having been avoided in her case, she seemed determined that the little girl whom she had brought into the house at the age of six, in order to become the future wife of her son, should taste of stripes and of bitterness greater in proportion as her own life had been free." This little girl was Ne Atjia, and cruel indeed was the treatment which she received. Her intended husband's father died, and then her mother-in-law's temper became worse than ever, and so shameful was her conduct to poor Ne Atjia, that at last the neighbours interfered, and she was sent home to her own mother, where she remained until her marriage. As you may suppose, her married life was unhappy; but it only lasted for six weeks, for her husband gambled away all his property, and left his young wife, his mother, and grandmother, to struggle as they might, in poverty.

The grandmother, Mrs Chang, then brought Ne Atjia to Miss Aldersey, who willingly received her, but soon found her, as I have told you, most mischievous and troublesome.

After some time, however, a change was seen in this rebelli-

ous one. She became more easily led, and even gentle, and what was more, interested in the subject of religion. Then came a still more favourable account. "She is as helpful," writes Miss Aldersey, "as she used to be annoying in the house. I have some hope that she is asking the way to heaven, with her face thitherward. She was deeply serious on my speaking to her alone last Sabbath, and told Kit that she wished she could get rid of all the evil which lodged in her heart, that she delighted to hear of Jesus, and would like to be baptized."

Such was the account of Ne Atjia in 1847, and many years later, 1853, Miss Aldersey tells us that she who was so long a source of sorrow, was now, there was every reason to believe, "renewed in the spirit of her mind." "A greater triumph of grace," Miss Aldersey says, "she never witnessed." And yet she rejoiced with trembling; for though Ne Atjia was for the present safe from trial, being employed as teacher in the school, yet should she return home, an ordeal of no common kind awaited her, her mother-in-law having always conducted herself with fiend-like cruelty towards her. What, then, of furious passion might she not expect to endure, if she disobeyed any commands of an idolatrous nature?

But Ne Atjia's heart did not fail, although she was opposed by her own mother, who had hitherto been kind to her. "If you ever get baptized," she said to her daughter, "I do not wish you to come and see me, neither will I ever visit you."

"Would this decision of your mother's stand in the way of your baptism?" asked Miss Aldersey. "It would not influence me in the least," was the reply, "could I be *sure* that I was indeed a true believer."

Very thankful Miss Aldersey was for this confession, and also for a proof which Ne Atjia gave at this time of her uprightness. She returned home for a short visit, and whilst there, was urged to partake of rice which had been offered to ancestors, her mother remarking that Miss Aldersey would know nothing about it. "That is true," she said, "but the true God would know it, and my conscience would not let me do it." During this visit she was enabled to make known the truths of the gospel, although laughed at on all sides.

The time of Ne Atjia's baptism now drew near, and it was thought that the mother would not, at least, prevent the ceremony. But when the day came, she managed to detain her daughter at her own house. In vain poor Ne Atjia remonstrated, the woman became painfully excited, using violent language to her daughter, whom she had hitherto appeared to love, but to whom "her tender mercies were now cruel." Her cousins and other relations added to her trial, by endeavouring to ridicule her out of her attachment to the foreign religion. The young people tried to force between her lips food offered to idols, and the ignorant mother urged on her this consideration, that if all the generations of the nations of the earth were invited to heaven, it must be useless for her daughter to hope to find room, for that multitudes must be crowded to death there! Ne Atjia was firm through all, and told her mother that though kept back from the ordinances of God's house, she resolved still to obey Him, and never more to serve false gods. And at last, the cousins having done their utmost to draw her into idolatry, advised the mother to give up the attempt.

But she continued her persecutions, and a year afterwards, (1854,) we read that Ne Atjia was secreted by her mother in a distant village, where she hoped to arrange a second marriage for her with a heathen. She refused decidedly to comply with this, and Miss Aldersey discovered her place of concealment, and visited her. After some time the mother declared that she had cast her off, and then Ne Atjia at last was baptized. After a time she was removed altogether from her heathen mother's influence, by her marriage with a Christian Chinese teacher in the employment of the Episcopal missionaries.

I am sorry that I cannot close this account of Ne Atjia by telling of the conversion of her mother, or of the grandmother,

who first brought the little unruly girl to Miss Aldersey's school.

But Mrs Chang's case was a very sad one.

She allowed the religion of Jesus to be true, but feared to bring herself under its influence, and thought, as many did, that if she declined to become His disciple, she would not be subject to His laws, but that her future in another world would be in accordance with her former notions, to which she preferred to cleave. Miss Aldersey argued with her on the subject, but in vain. At length she asked her, "Are you a sinner against the true God or not?" "Yes," she replied. "Would He be just in punishing you?" Again she answered, "Yes." "Will you ask Him to pardon you?" No answer, and Miss Aldersey repeated her question. Still no answer. Then the question was put in another form, "Are you willing that you and I should kneel down, and ask God to pardon you?" She replied, "Some other time, perhaps." Miss Aldersey then felt it her duty to warn her solemnly of her danger, and said—

"Thus you have this day chosen your inheritance. It is that you will have your portion with the devil and his angels; but the portion which the living God offers you, perhaps for the last time, to-day, you turn your back upon."

In my next letter I shall tell you more about Miss Aldersey's pupils.

LETTER X.

My last letter contained the account of Ne Atjia. Scarcely less remarkable than her conversion was that of Tjao Pao, who was long a source of sorrow to Miss Aldersey.

Tjao Pao was greatly opposed to the Christian religion, and did her utmost to injure it, by ridiculing its ordinances, giving much offence by her heathenish remarks.

I cannot tell you what it was that led to her change of mind, perhaps it was the influence of San Avong, a Christian pupil, who was of great use in the school, whose history I will give you by and by. From whatever cause it arose, whether direct or indirect, Tjao Pao's feelings became changed, and she declared her wish to be baptized. The missionaries came to examine her, and found, to their astonishment, that the knowledge of divine truth possessed by this lately heathen girl was great, "the clearness of her views far exceeding what was usual in converts in similar circumstances, and each examiner felt the conversation to be a season of refreshing to his own mind."

Tjao Pao's mother did not oppose the baptism, though she hated the Christians, and would not, for many months, venture to visit Miss Aldersey, lest she might fall under the influence of the religious *infection*. At last she was induced to come, and even to listen to conversation and reading on the subject of religion.

The orphan Asan, who, you may remember, accompanied Miss Aldersey from Chusan, was also long a source of anxiety to her teacher.

At one time Asan seemed to care for religion, but this passed away, and she became careless, farther than ever from the kingdom of God, her very countenance showing in its gloom the absence of any peace within. "Although she had a very superior mind, and could read Chinese and English well, she sometimes asked, with determined indifference, 'What is the use of adding to our stock of knowledge?'" The people about her increased her discontent, by pitying her for being obliged to conform to English customs, such as allowing her feet to grow to their natural size, &c. &c.

Thus wrote Miss Aldersey, May 1850, and in December 1851, very different was the news of Asan. "Knowing the interest," writes Miss A., "that you kindly take in my school, I cannot forbear to write a few words, in order to enable you to share in my joy. Asan, who has so long resisted the influences of the Word and the Spirit of God, has at length, I

trust, yielded her whole heart to the Divine Saviour; and yesterday, in the presence of a Chinese congregation, consisting chiefly of mission schools, and the Chinese members of mission families, made an open profession of attachment to the cross of Christ, and received the ordinance of baptism."

Asan proved afterwards most useful. She was clever, and had great powers of managing children. She could control the whole school, and conduct it in the occasional absence of the teacher.

Sometimes Miss Aldersey received *unexpected* encouragement. One of the girls, named Abija, had not shown any wish to become a Christian, but it was in her heart, and was discovered in this way :—

"One day the mother of Abija called. The meeting was very touching, for the girl having been betrothed, and required to live at a distance from her own mother, and attach herself to her husband's family, she had not for eight years seen or heard of her.

"They wept and embraced with much affection.

"After a while, the mother said that she was going to the house of her daughter's husband, when Abija said, 'Tell my Am,' (that is, the wife of the eldest brother of the husband, who was the principal woman in the house after the mother-in-law's death,) 'that I shall go home next month, according to the written agreement with Miss Aldersey, and I shall marry, according to your agreement, with the person who is to be my husband; but tell her also that I will *not* go through any *idolatrous ceremony, for that I am a Christian.*'"

A declaration of this kind required no small degree of courage, for a refusal to take part in idolatrous ceremonies at their marriage often brought much persecution on the converts.

Atsi, one of the elder girls, had to endure this.

She had been betrothed when very young, and, of course, to a heathen, and now, when the time of her marriage drew near, she was in great fear, for she could not conform to the usual idolatrous customs, and yet she knew that if she refused, she must expect the roughest treatment from her relations.

And it was no ungrounded fear, as events proved. The marriage took place, and she was firm in her refusal to worship her husband's ancestors, whilst her relations and neighbours were equally firm in their determination that she should.

They struck her, and notwithstanding her resistance, threw her on the ground. This, perhaps, they considered as *worship*, and so thought that they had triumphed. The persecution did not end here. Her own mother railed on her, and struck her, and her husband, on her refusing to eat rice offered to one of his deceased relations, said that if she would not eat that rice she should have none. They also took from her the Chinese New Testament, which they burned, and in order to keep her from the "foreign lady's" influence, her mother brought her under her own roof, so that Miss Aldersey should not be able to give her any Christian *medicine;* for it was firmly believed that that was the way in which Atsi had been led to renounce the religion of her forefathers.

Miss Aldersey, however, called to see the young bride, and on her arrival, found a chair placed for her in the middle of a crowd of people. Atsi was in tears, but no mother was there to welcome the guest. So Miss Aldersey said cheerfully, "But where is Atsi's mother?" A surly, sullen, forbidding-looking woman was pointed out, when Miss Aldersey remarked, "My good friend, I know it is Chinese custom to offer a visitor tea. I want you, moreover, to smile upon me. I have treated your daughter well and kindly for five years; now, how is it that you cannot smile upon me?"

Whilst thus they talked, San Avong (the Christian pupil whom I have mentioned) and Atsi were able to have a conversation together, and very cheering it must have been to the unhappy bride to see her friends again. Miss Aldersey took care to supply her with a small edition of the Chinese New Testament, which she could conceal, and San Avong gave her a few tracts; and they left Atsi, trusting that she would be enabled to be faithful. And so far she had observed Sunday, taking care that no reproach should be cast on her

for idleness ; for she worked all the harder through the six days.

We read of one of Atsi's relations who was struck by her sincerity and truthfulness in her religious scruples. This was her uncle. He had at one time suspected Miss Aldersey of murderous practices, and he watched her closely, expecting to see some implements of destruction ; but now (strengthened, no doubt, in his convictions by his niece's conduct) he declared that the Christian religion was good, and its object praiseworthy.

Atsi had subsequently many bitter trials, of which we in this Christian land can have but little idea, and harassed by mother and husband, we cannot wonder, though we must grieve for it, that, in a moment of unbelief, and in order to get out of her difficulties, she was once betrayed into untruth.

When "she came to herself," she deeply repented, and afterwards gaining strength from above, was enabled to endure.

After some time this persecuted one was engaged by a Mr and Mrs Cobbold to conduct a day-school which they had established on their own premises, and here she was protected from further ill-treatment.

I have mentioned more than once the name of San Avong. She was one of whom Miss Aldersey always spoke with joy.

Her history was this :—

Not very long after Miss Aldersey's arrival at Ningpo, she was visited one morning by a Chinese woman, who had been brought by the landlady of the house.

This was the mother of San Avong, and she called to see Miss Aldersey, with the intention of placing her four young daughters at the school ; but it so happened that the Scripture lesson was going on at the time, and the order and silence observed greatly annoyed the heathen woman, who had never been accustomed to any such quietness during the worship at the temples.

"Did you not observe," said she to her friend, as they left the house, "how much afraid the poor children were of their

teacher, and how demure and dismal they looked? Do not think *I* will ever subject my children to such trammels!"

Miss Aldersey was sadly disappointed, but she waited in faith ; and after a considerable time the parents returned, and "summoned courage to bind their four little girls for the terms severally of two, four, six, and eight years."

I cannot tell you the history of the three younger children, but San Avong, the eldest, who was nine years old when first she went to Miss Aldersey, became indeed a "shining light in a dark land."

She was naturally very clever, amiable, and gentle ; but this was not all. She was early brought by God's Holy Spirit to the feet of Jesus. From the first, she seemed disposed to learn the truth. She loved her Bible, and took great pleasure in finding out references ; and such was her knowledge of divine things, that even her teacher was astonished. And San Avong not only understood the doctrines of the Bible ; she loved her Saviour, and showed the reality of her religion in her daily life.

Two years passed quickly by, and then, strange though it will appear to you, this little girl of eleven years of age was obliged to leave school to be married! And her future husband was a heathen! A sad life seemed to be before poor San Avong, and she must indeed have grieved to leave her kind teacher, who tried to comfort her by reminding her of Jesus. "San Avong," she said, "you will not be alone ; your Saviour will be with you there."

As regards the marriage, Miss Aldersey succeeded in making arrangements which would prevent the observance of idolatrous ceremonies, and also obtained a promise that San Avong should spend every Sunday with her, when they could together read God's Word.

But San Avong had many enemies amongst her husband's relations, who determined that she *should* bow before the idols. She spent the first Sunday after her marriage with Miss Aldersey, who sent her home in the evening with two Christian servants. On her arrival at her house, she was

seized by three men, separated from her Christian companions, and in spite of her efforts to resist, prostrated in the ancestral hall. "Alas!" cried she, "I have bowed down as a heathen; shall I be condemned with the wicked? shall I go to hell?"

But she was comforted when told by the Christian servants, who were now permitted to join her, that as it had been done against her will, she had committed no crime; and then calmly resting her head on her hand, she closed her eyes, and prayed. Afterwards she opened her Chinese New Testament, read aloud Matt. x. 24–42, and explained to the assembled company of her husband's friends and relations why it was that she had acted thus in opposition to established custom.

The next difficulty arose from her refusal to eat meat offered to idols; and so great was the persecution, that Miss Aldersey determined to try to shelter her. She therefore engaged Si Yang (San Avong's husband) as school cook, and he consented to allow his wife to reside with him, stipulating, however, that she should not be taught the English language, which she was most anxious to acquire.

And now San Avong was again established under her beloved teacher's roof, and we may well imagine the happy time they spent together—a quiet resting-time graciously given.

For the next four years we read little of her, excepting that, in 1849, she was received into the Christian Church by baptism, and in her daily life walked as one on whom were the vows of God.

Miss Aldersey says she can only remember a single instance of inconsistency in San Avong, who gave way one day to ill-temper towards an unpopular schoolfellow; "and this was followed by such true repentance, that it was believed that the first and only failure in her Christian walk was the means, under God," of making her very watchful, and thus to grow in grace.

But her trials had not ceased. In the year 1851 Si Yang died, and his family ascribed this "bad luck" to the *dismal wailings and tears* of his young wife during the idolatrous

ceremony already described. Reproaches were not the worst she had to bear. Her husband had owed money, and it was proposed that she should be sold to defray his debts. But now Miss Aldersey proved herself "a friend in need." She came forward, paid the money, which amounted to fifty dollars, and once more brought San Avong under the shelter of her roof.

From this time began what may be called San Avong's missionary life, for which her previous trials had no doubt prepared her.

She applied herself at once to the study of the English language, and with much success, and became a real helper in Miss Aldersey's school. Not only in school hours, but at all times, she tried to be useful to the children, and would often speak to one and another in private. Many owed to her their first impressions of religion. When any joined the visible church, she watched over their progress with intense interest, and helped them by prayer and advice. The children were very fond of their gentle teacher; though she faithfully reproved them when it was necessary, yet there was not one who did not yield in some way to her influence.

During Miss Aldersey's occasional absence, San Avong, of her own accord, assembled as many of the children as were willing to attend for prayer and the reading of the Scriptures.

Not only did she thus help them to *get* good, she also encouraged them to *do* good. When Miss Aldersey established a Missionary Working Party, San Avong took the greatest interest in it, and translated portions of English missionary reports, which she read aloud, whilst the others were engaged in embroidery. An incident in connexion with this working party will interest you.

Miss Aldersey was in the habit of allowing a small sum of pocket-money monthly to San Avong and Asan, (the orphan from Chusan.) Great was her surprise and gratification when, at the end of two years, these girls brought her several pieces of embroidery, the expensive materials for which they had bought with this money. Miss Aldersey discovered that their half-holidays, and any other leisure time, had been de-

voted to this handiwork, and that having read of a signal work of grace which was taking place in the Samoan Islands, they desired to give the money arising from the sale of the embroidery to the translation of Bunyan's "Pilgrim's Progress" into the Samoan language.

You might suppose that San Avong's labours *within* the school would fully occupy her, and certainly were we only to take her daily teaching there, hers would be no idle life.

But I have also to tell you of her labours *without*, and of these only the Great Day can show the result. She embraced every opportunity, far and near, of speaking to her countrywomen about the Lord Jesus Christ, and His love for perishing sinners. Beginning at Ningpo, where at one time she had a weekly meeting, the circle of her influence reached to distant villages, whither she often accompanied Miss Aldersey in her little missionary tours. Many happy journeys they took together, Miss Aldersey beguiling the way by reading aloud to her beloved pupil some useful book, such as Winslow's "Inner Life," or perhaps a volume of Missionary Travels. When they arrived at their destination, San Avong would collect as many women as she could, and tell these poor followers of Buddha that they *had* souls, that it *was* possible to receive forgiveness of sins, and that happiness here and hereafter was theirs if only they believed in Jesus, the Saviour of sinners. These truths, she said, were precious to her, and she had once been an idolater.

Sometimes her words were treated as an idle tale, and she herself was mocked and laughed at; but though very gentle, San Avong was very firm, and God gave her strength to bear this treatment with such calm dignity, that those who ridiculed her were shamed into silence, and went away. But by many she was eagerly listened to as she told the story of salvation, and they seemed "almost persuaded" to become Christians.

Sometimes she visited one of the Buddhist nunneries, of which I have told you. On one occasion she went there accompanied by a lady of sixty-eight years of age (who had been

baptized the Sunday before they left Ningpo) and by Tjin Ngao and Tjai Jin, two of the school girls. They remained for several days at the nunnery, and San Avong wrote from time to time to Miss Aldersey, to tell her how they were going on.

"My beloved Teacher,—On Monday the lady abbess received us most kindly, and we took our meat together; I, one while, eating rice, and then a while talking of our holy religion. There was an old gentleman present who listened most attentively to the doctrines taught; I lent him a few tracts to read. He was a member of a prohibited sect, called Dzoh Keaw, and argued with me. On Tuesday, a woman came to worship at the nunnery. She came to look at us, and invite us to her house. I thought 'God has ordered this.' She was very kind, and accompanying us, many people assembled, when I talked of religion, and found one of the women extremely interested in the subject. The kind person who introduced us urged us to take tea and tiffin. I am quite surprised at her kindness to strangers. On Wednesday many persons came, and I talked to them. I beg you not to forget me in your prayers. Tjin Ngao reads for the instruction of the principal of the nunnery.—Your pupil,

"San Avong."

A day or two afterwards she again wrote:—"On Saturday there were many people desiring to learn of our religion. While speaking, I prayed that I might be faithful. On Sunday, the kind person referred to in my former letter came with a friend; I talked to them for a time, and we then read the Scriptures to them. They seemed interested, and they begged us to return with them, for they knew many persons who were anxious to learn of the new doctrine." Still later, San Avong wrote:—"On Thursday I visited a house where was an old woman; she expressed a wish to learn of the new doctrine. I therefore summoned the neighbours. Many came and gave their best attention, asking 'how must we worship

Jesus?' Thus was San Avong quite a missionary in the Buddhist nunnery and its neighbourhood.

Six years of her life passed in this way, visiting and teaching—years of happiness, I have no doubt, but yet not without its trials. One of these arose from the fact that she had, quite unsolicited by Miss Aldersey, unbandaged her feet. This she did to show her superiority to Chinese prejudice, but it subjected her to annoying remarks. One day she was walking with Miss Leisk in order to read and explain a Chinese book to a poor woman who was ill in bed; the people in that part of the city having never before seen either the foreigner or the young Chinese disciple, exclaimed against the large feet, covered with gray-knit stockings. They did not know that the foreign lady could understand them, and so were very free in their remarks, saying, 'How disgraceful in the parents to give up such a good-looking girl to foreigners, when it might be seen that the end of her would be that she would be killed and eaten." But afterwards, when Miss Aldersey spoke about these annoyances, San Avong said, "That she had determined in her heart, that she would not be moved by the worst that might be said of her or to her on such occasions."

Six years passed, and then came more changes. Miss Aldersey resigned her boarding-school to the American Board of Missions in the year 1857, when San Avong wrote her the following affectionate farewell letter :—

"My very dear Miss Aldersey,—I beg you to receive my little present; it is only to show I remember your kindness to me. I hope you will use it to show you like it. It is a Chinese bag; I thought you might like to see such.

"May the Lord bless your old age, and let you see a thousand and a million sinners come to look to the Lamb of God, which taketh away the sin of the world, while you are yet alive. When I heard you were to leave us here, how sad I felt! For you had just been like my mother to me. Yea, my own mother has not half been like you. I was just a young, helpless widow, and a motherless child, cast upon the wide and selfish world; but I quickly remembered one text, John xiv. 18, which you told me to remember when I was eleven years old. At that time I was about to leave school. You said to me, 'San Avong, you shall not be alone, your Saviour will be with you there.'

"Bless the Lord, because He let me know He is my salvation; 'I will trust and not be afraid, for the Lord Jehovah is my strength and my song. He also is become my salvation.' Pray the Lord for me, my very dear Christian mother, that I may be the Lord's useful, and faithful, wise, humble servant in this bitter and sinful world. When we are no more in this world, we will be with our blessed Saviour, to rest in heaven, to part no more.—Yours affectionately,

(Signed) "San Avong."

The American Presbyterian Board of Missions now take charge of the establishment, and San Avong, for a while, continued to teach as before; but, as in case of Miss Aldersey's death, San Avong was not safe from persecution, and might even be compelled to marry a heathen, it was thought better to bring her once more into Miss Aldersey's house.

Here San Avong spent the next year in usefulness. She had the charge of an infant school established by Miss Aldersey for the children of Chinese converts. Many of these children were extremely hard to manage, but San Avong soon brought them into good training by her judicious treatment. And at the examinations great was the astonishment of the mothers when they saw their children's progress. One woman, especially, often asked permission to speak to San Avong; she was so amazed at the change in her little boy whom she never could manage at home; and now she listened with delight whilst he and his companions answered questions, showing their knowledge of the Scripture prints, from which they had been taught, or led by the sweet voice of their teacher, sang some hymns in their native tongue.

In 1858, San Avong married, and the marriage promised to be most happy, for Yi-Loh-Ding was a Christian and a good,

intelligent man. Miss Aldersey hoped that a long course of usefulness was before her beloved pupil, and she parted from her with very different feelings to those which she had felt so many years before, when the little girl of eleven years of age had left her for a heathen home.

But it was not so,—no long course lay before San Avong—her days were numbered. At first all was bright. She accompanied her husband, who was a teacher, in his preaching tours, and would teach the women in one room, while he addressed the men in another. But on one of these expeditions she took a severe cold, and was so ill that Miss Aldersey persuaded Mr Yi (as he was called) to bring his wife to Ningpo for medical advice.

Anxious to be useful to the last, San Avong, in all her weakness, formed a little school, and this school, numbering sixteen, was long in existence, a memorial of one who indeed worked "while it was day."

When the warm weather came, she was removed from the crowded and unhealthy atmosphere of the city to the side of the river. She now became too ill to engage actively in her beloved work, but she did "what she could," and spoke to those who called to see her "of Jesus Christ and Him crucified."

Several months passed, and there was no improvement in San Avong's health. In this time of weakness and suffering she was harassed in many ways. Her heathen mother and sister came, managed to dismiss the kind English doctor, and to employ native doctors, who, "according to Chinese custom, came in quick succession." This, humanly speaking, was to cut off San Avong's last hope of recovery, and she quickly declined.

During these last days Miss Aldersey often visited her. "I well remember," she says, "being sent for by San Avong about this time; it was towards evening, and on my approaching her bedside, she informed me that she did not expect to live through the night, and was, therefore, anxious to express her deep gratitude to me for the many years of kindness she had experienced while under my care. She further said, 'I wish you also to know that I am happy; Jesus is with me; I have no fear; therefore, I am quite happy.' She also sent for San-Ah-Foh, who had succeeded her as teacher of my school for the children of converts. San-Ah-Foh could not refrain from tears on finding she was about to lose her dear companion and counsellor. 'Alas!' she exclaimed, 'what shall I do without you?' San Avong replied, 'Do not have an anxious thought; go to Jesus in every trouble and difficulty, in every joy and sorrow. He is with me now, close to me, and He will be with you.' She said to her husband, 'I am crossing Jordan *first*, you have yet to do so.' She begged him to pray for her; but his spirits were too broken down to allow of his doing this. She then called San-Ah-Foh, whom I had allowed to remain with her dying friend, and desired her to retire into another room and pray in secret for her. This, of course, she readily did.

"In a subsequent visit, San Avong said to me, 'How is it, dear Miss Aldersey, that yesterday I had a sense of terror, as though Satan were gaining the advantage over me? Why is this?' I replied, 'Doubtless it is because he knows that your final triumph is at hand; and he remembers that you have made it your business for ten years, through God's grace, to oppose his kingdom, therefore he seeks to harass you in every way, before you reach the eternal abode of peace and happiness.' 'Thank you much,' she replied. 'I hope I shall recollect that. I am so much obliged to you for this explanation; such a thought had not occurred to my mind.' The sunshine of the Redeemer's presence was again vouchsafed to her; but these conflicts only served to bring vividly before my mind that there are two unseen worlds, each desiring to have the number of its inhabitants increased; and ah! how antagonistic are the principles, powers, and influences of each."

Two more trials were sent, and then the weary one entered into rest. One of these trials arose from the conduct of her mother, who, as I have told you, was a heathen. Twelve years before, she had proposed herself as a member of a Chris-

tian church, but her fearful temper showed that she had neither part nor lot in the matter. Her pride, passion, and idolatry were so great, that each evil propensity seemed determined to excel the other. Now, in conjunction with her daughter, she did all she could to annoy poor San Avong with heathen notions. Besides which, she contrived to steal two of her dresses. When this was discovered, San Avong remonstrated with her, but in vain, and the mother clamorously abused the religion of the true God, which she said, taught disrespect to parents, an instance of which was seen in the matter of the dresses. But San Avong felt that it was an injustice to her husband to allow her property to be taken away, and she willed away, by word of mouth, such things as she thought proper to those of her family who had attended her during her illness, saying decidedly, that all the rest of her property belonged to her husband.

"I saw," Miss Aldersey says, "the invalid at the close of this day of confusion and conflict; she had been so completely prostrated in body and mind, that she became wandering and much distressed; upon this the mother took occasion to remark, 'The cause of your mental distress is your having forsaken the gods of your country.'"

Another trial, and the last with which poor San Avong was assailed, arose from the superstition of the woman with whom she lodged. She did not wish her lodger to die under her roof, lest she should for ever after be haunted by her disembodied spirit, and therefore begged that San Avong might leave, so within a few days of her death, she was removed in a litter to a missionary school-house close at hand. There she expired, and the last words which were audible from her dying lips, were those of prayer, but in tones so low and feeble, that "Saviour, *my* Saviour," was all that could be heard.

LETTER XI.

Although there were few in the school like San Avong, whose story I told you in my last letter, yet Miss Aldersey had many helpers in her work.

Several of the elder pupils became Christians, and showed their interest in the mission by themselves becoming missionaries to their countrywomen. At one time there were nine, in addition to the two ladies who assisted Miss Aldersey in the school, and the Christian Chinese embroideress, that is, twelve in all, who divided themselves into six companies, and spent an hour or two every week in different houses of the city, (attended by a servant,) where they taught the first principles of the gospel. This they did either by reading a tract, or by conversation, or by teaching, by dictation, a very simple catechism, which had been prepared for the slaves of the South American States. They invited all who were thus gathered round them, to attend the Sunday service held in Miss Aldersey's house, and to join a class for women, also held on Sunday.

I have already alluded to Miss Aldersey's missionary tours. On one occasion she and her pupils visited a distant village, named Nijoh Wang. Here they remained some days in rather a strange lodging. "We have been permitted," writes Miss Aldersey, "to occupy the upper story of a large bell tower, belonging to a monastery. I fancy that the priests considered us as a sort of *barbarian nuns*, for it was a very great favour to allow us the use of this tower and its enclosures. We have also the use of other rooms and a large temple, in which, before the faces of the idols, my teacher read and explained portions of Scripture to about twenty respectable men."

Whilst the teacher did what he could amongst the men in the neighbourhood, Miss Aldersey and her assistants spoke to the women, of whom numbers came to the temple to worship. "Each woman visiting the place was obliged to give rice to the priests, and almost all bought bills on the bank of heaven;

that is, they gave a few pieces of cash for a piece of printed paper, which being preserved till death, is burned, and they think will be available in Hades." These idolaters heard now, for the first time in their lives, the gospel plan of salvation, as it was told simply to them by Miss Aldersey, who mentions that on one day about eighty women visited her in small companies.

About the year 1856, Miss Aldersey added to her means of usefulness, by forming a class for the blind, under the tuition of "Agnes Gutzlaff," (about whom I have already told you,) and it was hoped that the pupils might, in after years, themselves become teachers of many schools.

Thus you see how the mission at Ningpo prospered, and how from the small beginning of the house outside the city with just a few pupils, it increased to a school of fifty girls, many of whom were themselves Christian missionaries. And as years passed on, and several of these girls married, each became in her own family a missionary too,—some the wives of teachers, formed schools, so many branches of the great establishment at Ningpo. Miss Aldersey's "success had indeed surpassed even her own most sanguine expectations."

But time, as it passed, brought other changes. Miss Aldersey found it advisable to transfer the school to other hands, and announced her intention and the reasons for it in the following letter to our Committee :—

"Ningpo, *February* 25, 1857.

"My Christian Friends,—I have been accustomed during the last ten years and upwards to report progress of a Native Girls' Boarding School, which I commenced in this place, amidst great discouragement, about thirteen years ago. Finding after a while that I had gained the confidence of this suspicious people, and that many were disposed to intrust their children to my care and instruction for a term of years, I felt it my duty no longer to circumscribe my efforts to the limits of my own income as I had done in Java. I therefore appealed to the kind liberality of my Christian friends in England, and their generous aid has enabled me to board and educate a school of fifty girls for many years past.

"God has been pleased to bless my endeavours with varied success, as I have detailed to you from time to time. I now present to you my warmest thanks for your unwearied sympathy and confidence; and I beg to explain, that feeling the infirmities of age creeping upon me, I have long been looking out for some lady who should take my place in the event of my heavenly Father's removing me hence, or when increasing weakness should suggest withdrawal on my part from accustomed labours and responsibilities. In order that the school might be maintained in efficiency after my death, I long ago made application to two English missionary societies who have agents at Ningpo; but failing of success in these quarters, the directors of the American Presbyterian Missionary Society, to whom I then appealed, and with whose church I have long lived in Christian fellowship, consented to unite their school of thirty girls to mine of fifty whenever I should be compelled to retire.

"After much consideration, I have felt that it would be better for the future interests of the school that this transfer should take place in my lifetime. It is now twenty years since I left England. I am within a few months of sixty years of age; and feeling that so long a residence in this Eastern climate has made the duration of my life exceedingly uncertain, I have, with the approbation of my fellow-labourers here, at the commencement of the Chinese new year, made over my school to the Society mentioned above. The school will be carried on in the same house, under the superintendence of Mrs Bausum, (formerly Miss Poppy, an agent of the Society for Promoting Female Education in the East.) This lady, herself the widow of a missionary, has resided with me for the last three months, and will, I have every reason to believe, prove a valuable matron to the institution. My two valuable assistants, the daughters of a deceased missionary, are connexions of Mrs Bausum, and will continue their effi-

cient labours in the school. . . Agnes Gutzlaff and her little blind pupils will reside with me.

"My friends will remember that I have been in the habit of sending native evangelists into villages adjacent to Ningpo, where foreigners would not be received. There is a district called San Poh, some miles hence, which has been visited at intervals for some time past by an excellent young Christian teacher in my school, whose wife was formerly my pupil, Asan.

"An unusual spirit of inquiry respecting the Christian religion has been excited among this people, and already there are some cases of hopeful conversion to God. Mr Zia, the young man referred to, is anxious to reside entirely at San Poh, and I trust that his wife Asan will eventually be able to establish a school there.

"During the last few months two baptisms have taken place from my house—the former that of a young man, the son of my valued Christian friend and servant, the embroiderer; the latter that of a pupil named San-a-Foh. I am thankful to state that, with one exception, all my pupils who have made a profession of religion have maintained their Christian consistency.

"In conclusion, allow me to add that my remaining days, whether few or many, will still be devoted to the great object which led me to this country, namely, the promotion of the Redeemer's kingdom, more especially among my own sex. I trust that the step I have taken will commend itself to your judgment and sympathy; and earnestly requesting a continued interest in your prayers, I remain, my Christian friends, yours very gratefully, M. A. Aldersey."

Mrs Bausum, with whose labours at Borneo and Penang you are already familiar, commenced her mission life at Ningpo at a time of much disturbance, for the strange Chinese rebellion was raging.

This rebellion, which began in the year 1850, was indeed often spoken of by Miss Aldersey, who tells us (November

1853) that in expectation of the insurgents' approach, the city gates had been closed, and the magistrate had traversed the streets during the whole of one night, expecting that his life would be taken.

But as years went on, matters became even worse.

I should, however, tell you why I have called this a *strange* rebellion, for in one sense it was no new thing, China having never been (as I have mentioned) without its bands of pirates and secret societies.

But what gave this rebellion great acceptance with the people was, that it professed to be the fulfilment of a prophecy, which said that in the year 1851 the Tartar dynasty should be expelled, and that of Ming replaced on the throne, and the insurgents did all they could to carry out this prophecy.

This Taiping rebellion (as it was called) differed from all others in another and a stranger way—and this was, the *appearance* of Christianity, which was mixed up in the movement. Its leaders had met with the Christian books circulated by the foreign missionaries, and embracing to some extent the truths contained in them, had given up their former belief. They entirely renounced idolatry, (to which so great was their hatred, that hundreds of idols were sent floating down the river Yang-tse-Kiang,) adopted many right views, and compiled several books. "One of these, called the 'Book of Precepts,' contained a number of prayers, and the Ten Commandments, and many rules and remarks on the way of serving God, acknowledging the sinfulness of man by nature, and the hope of salvation through Christ. Another book was the 'Ode to Youth,' which commented on the various duties to God, to Jesus, to parents; also, the duties of sovereigns, ministers, families, collectively and individually, &c. . . The third, and the principal book, called the 'Trimetrical Classic,' was evidently taken from the Bible, and contained the history of the creation, the bondage in Egypt, the miracles wrought by Moses, and the deliverance of the Israelites; their support in the wilderness, the declension of God's chosen race, and the coming of Jesus Christ for the redemption of man. It then

treated of God's regard for the Chinese in early ages, until their kings became depraved."

The following extracts from the "Trimetrical-Classic" will give you an idea of the book :—

"The great God
Made heaven and earth,
Both land and sea,
And all things therein.
In six days
He made the whole.
Man, the lord of all,
Was endowed with glory and honour,
Every seventh day's worship.
In acknowledgment of Heaven's favour,
Let all under heaven
Keep their hearts in reverence.
It is said that in former times
A foreign nation was commanded
To honour God—
The nation's name was Israel.
Their twelve tribes
Removed into Egypt,
Where God favoured them,
And their posterity increased."

After an account of the sufferings of the Israelites, the plagues, and the deliverance by Moses, the "Classic" teaches about the giving of the law, and then says :—

"The celestial law
Cannot be altered.
In after ages
It was sometimes disobeyed,
Through the devil's temptations,
When men fell into misery.
But the great God,

Out of pity to mankind,
Sent His first-born Son
To come down into the world.
His name is Jesus,
The Lord and Saviour of men,
Who redeemed them from sin,
By the endurance of extreme misery.
He shed His precious blood
To save all mankind.
Three days after His death
He rose from the dead ;
And during forty days
He discoursed on heavenly things.
He commanded His disciples
To communicate His gospel.
Those who believe will be saved,
And ascend up to Heaven ;
But those who do not believe,
Will be the first to be condemned."

It was soon seen, however, that although the rebels had cast off much that was wrong, they had adopted much that was altogether opposed to Christianity. Their leader, Tae-ping Wang, (the Prince of Peace,) laid claim to divine honours, and said that he was not only the "True Lord," or sovereign of China, but the second son of God, and therefore every one in the world must obey and follow him.

Such a fanatic was greatly to be dreaded. It became a sacred duty to destroy all who would not submit ; and at the same time that the rebels said that they worshipped the heavenly Father, and trusted in the finished work of the heavenly Brother, they laid waste the finest provinces of China, and put to death, without mercy, all their enemies that came within their power. "In one place, only 100 escaped out of a population of more than 20,000 ; the rest, men, women, and children, were put to the sword."

Very anxiously our Society watched the progress of the

civil war, knowing the evils which might overtake the mission. The accounts received from time to time were very unfavourable. "The coming of the insurgents to the neighbourhood," writes one from Ningpo, "has been a sad blow to our missionary prospects generally. We are in much perplexity about all our affairs. Our confidence is, 'The Lord reigneth.' May He overrule all to His glory."

Help in this time of trouble came from an unexpected quarter, even from the rebels themselves. God not only prevented them from doing harm, but He put it into their hearts to be friendly to our missionaries, and to all foreigners. "If any one commits an offence against a foreigner, he shall lose his head," was the order which restrained the monster banditti from injuring our mission. Not less remarkable was the fact, that the *native Christians* at Ningpo were also preserved; not one was missing. Still more, although missionary operations for the time were greatly interrupted, yet, in the end, the things that befell them proved rather for the furtherance of the truth, "increased openings seemed made for the messengers of peace," and many who, when all was quiet, cared nothing about their souls, when affliction came, sought the Lord their God.

"Many," writes Mrs Bausum, or rather Mrs Lord, as Mrs Bausum, in 1860, married the Rev. A. Lord, of the American mission—"many who would never have heard the gospel if the rebels had not come, are now interested listeners, and Mr Lord has six applicants for baptism, who, but for the recent troubles, would never have cared for these things. *All our other missionaries can testify of similar results in their experience.*"

But it is time to give you a few details of the school at Ningpo.

In 1860 eleven new pupils were received, nearly all under ten years of age. You would have pitied these children very much. They had been sadly neglected, never comfortably clothed or fed, and looked much such a picture of starvation

and misery as we are familiar with in our ragged schools at home. One poor child was brought to the house, and the message left that the teacher might do what she liked with her. Then three were afflicted—one with total and two with partial blindness, while a fourth was a cripple. But they were not wanting in intelligence, and a few months after their admission, five out of the eleven had learned to read Chinese as it is spoken in Ningpo; for in China there are no fewer than eighteen distinct dialects, besides the court dialect. They could also read the Scriptures, and enter into the meaning. Besides which they had learned a great deal about God the Father, who made them, the Saviour, who laid down his life for them, and the Holy Ghost, who sanctified them; and as they received these Christian doctrines into their minds, the teacher hoped that these poor children would receive them into their hearts also.

Their time was very pleasantly spent—very differently to their former days of wretchedness; and we read that all seemed desirous to please their kind teacher, and were grateful for what she had done for them.

They learned to be useful children, to cook their own rice, make their clothes, and clean their rooms. All this must have been quite new to the neglected ones; yet they did it cheerfully, the very youngest taking her part with a willing mind.

On the 7th of July 1860, Mrs Lord had the happiness of witnessing the baptism of her native helper, who was a widow, and had a daughter in the school. Soon afterwards came the alarming news of the advance of the rebels. The city of Hanchow had been taken, and fears were felt lest Ningpo might be the next to be attacked. Trade was stopped, pirates infested the city, and many families fled to escape from present evils, and avoid calamities which seemed certain.

In the midst of these fightings without and fears within, the little band of missionaries remained quiet, not knowing the things that should befall them, but meanwhile doing

whatever their hand found to do. In the school, the girls, of course, felt much alarm, but they tried to remain calm; and though the daily teaching may have been interrupted, perhaps they never *really* learned so much.

"Ah Jing, one of the school girls," writes Mrs Lord, "says she has for some time thought of joining herself to God's people, and now she is decided, and desires speedily to realise that she is the Lord's. She feels her sins to be very heavy, but she knows that Jesus, and only Jesus, can take them away. Several others, I believe, feel the same, though they have not expressed it in words. These young girls have become very thoughtful since the threatened calamities."

After a time, Mrs Lord thought it would be wise to break up the school, and to send the girls to a safe place at the opposite side of the river. And not long afterwards, she felt glad that she had done so, for the fears of the people were realised—the rebels advanced on Ningpo, which they attacked and took, December 1861.

As I have told you, the rebels proved friendly to foreigners; but the missionaries judged it prudent to remove to a short distance from the city, where, though safe themselves, they deeply felt for the miseries undergone by the people around them.

"The rebels," writes Mrs Lord, "have entered and sacked the city to a house, and laid waste all the surrounding country. No pen, much less mine, can describe the ten-thousandth part of the wretchedness to which our eyes and ears are witness. All trade is stopped, and vast numbers look forward to nothing but starvation and death, even should they escape the rebels' knife. No man has any pity on his neighbour; many are robbed of all they have while seeking a place of safety. The people are distressed beyond description. Might is right. Parties of rebels are seen driving along files of captives, on whom they have laid burdens of plunder,—the poor captives are tied together two and two, and compelled to run at full speed."

If Mrs Lord's funds had admitted of it, numbers of children who were made destitute at this time would have been only too glad to come under her roof, and she did indeed long to receive them. She could not always refuse. One day a poor starving child was found near her door crying. She was about five years old, she said—her father was dead, and her mother gone far, far away.

After some months, the rebels were driven from Ningpo, and once more Mrs Lord was enabled to carry on her orphan school. The accounts of it up to the present time are very encouraging, though some hindrances have been met with. Amongst these hindrances Mrs Lord mentions that of having had unfaithful helpers in the school. She has now, however, a Christian woman, who is trustworthy and satisfactory. Again, we read of the inconvenience they underwent owing to the very small house in which they were obliged to live. But this hindrance has been also removed—they have built a schoolhouse sufficiently large to accommodate fifty pupils. "It will," writes Mrs Lord, August 1st, 1864, "soon be ready for occupation, after which I do not think it will be long before we have it full, as numbers are waiting for admission."

As regards the *encouragements*, there are now, 1865, twenty-six pupils. Four have been lately baptized, and exercise, Mrs Lord says, a very good influence on the school. Of two little ones lately received Mrs Lord gives a sad description. They had been slaves, and had run away from their cruel owners; one of them had been so severely beaten that she was covered with frightful bruises; the other had been threatened with similar treatment, but managed to escape before it was inflicted. These poor children are now going on well.

A child admitted still more recently was the daughter of a dumb woman, who used to go begging with the child, (the father being dead,) until she became insane, so that she would throw from her anything that was given her, and the poor little girl was likely to be starved. The grandmother brought

her to Mrs Lord, and seemed overwhelmed with gratitude when she was admitted. The poor old woman was very infirm, and quite deaf. The little child is intelligent, and not at all as if she had been a beggar.

Mrs Lord tells us that she receives numbers of applications for admission; but she feels that she can only admit the most destitute, though it is a great grief to her to send any away—for all are equally destitute of spiritual blessings—and gladly would she receive all, had she only the means.

Besides the Orphan Asylum at Ningpo, Mrs Lord had at one time two day schools under native mistresses, and a small day-school at a place called Dön Döng; but they were dispersed by the entrance of the rebels.

Now Mrs Lord longs to re-establish them. She says that she feels it to be a great pity that, on account of the want of money, the native teachers—of whom there are so many in Ningpo—cannot be employed. Were these schools resumed, there would be no difficulty whatever in getting pupils. Often Mrs Lord meets the little ones who used to attend the day-schools, and they delight to see her enter their houses to question them on what they have learned, and their parents seem pleased and proud as they listen to the answers. Many children, too, greet her in the streets, and follow her from house to house in little clusters. "Poor children," Mrs Lord says, "some of them seem to long to be under more kindly influence than they find at home."

But I must tell you a little about Mrs Lord's work amongst the *women*. This has been from the first most encouraging, though it was interrupted at the time of the taking of Ningpo by the rebels.

"The people at the Dön Döng station," we read in a letter, dated August 1860, "are very attentive to the truth, and I am encouraged every time I go with these rude people, who crowd into the house until it is full to overflowing. . . . . I think there are two or three really in in earnest. I can only go one day in the week, and this is quite a high day in the neighbourhood. This station is most interesting; the people are evidently increasing in the knowledge of the gospel. I am much interested in a poor blind woman, who is always there, from the time I enter till I leave, and often follows me up-stairs, where I go to teach some young women to read. I cannot help hoping that God is about to open the eyes of her understanding."

Mrs Lord resumed her missionary visits as soon as possible after the rebels had left Ningpo; and we may well imagine the anxiety which she felt when she set out once more to carry to these poor heathen women the word of life. So much had occurred since last she had gone there, that many changes might be expected, and in one respect it was a sorrowful visit. Several of the women who used to listen with interest, and some who were learning to read, had left the neighbourhood, and it was not known what had become of them.

But what was lost in this way was made up in another. Many who, on Mrs Lord's first visits, seemed unable to understand the simplest truths, and would listen with a vacant stare, or answer with an ignorant laugh, were now a contrast to their former selves. They listened attentively, and entered into what they were told.

If the rebellion *drove away* some who were just beginning to know the truth, it *sent* others within its reach, who might never otherwise have come under its influence. Amongst these were some refugees from Z-kyi, (a village about sixteen miles from Ningpo,) who took up their abode near Mrs Lord's house. They received Mrs Lord gladly, seemed rejoiced to hear the tidings of salvation, and welcomed her with the assurance that they would learn as much as they could, and when they returned home, would tell it to their neighbours at Z-kyi.

Mrs Lord still labours successfully amongst the women. She visits in the neighbouring villages, where she meets with ready listeners.

The following incident* will give you an idea of this

* Taken from the *Missing Link Magazine*.

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Mrs Lord resumed her missionary visits as soon as possible after the rebels had left Ningpo; and we may well imagine the anxiety which she felt when she set out once more to carry to these poor heathen women the word of life. So much had occurred since last she had gone there, that many changes might be expected, and in one respect it was a sorrowful visit. Several of the women who used to listen with interest, and some who were learning to read, had left the neighbourhood, and it was not known what had become of them.

But what was lost in this way was made up in another. Many who, on Mrs Lord's first visits, seemed unable to understand the simplest truths, and would listen with a vacant stare, or answer with an ignorant laugh, were now a contrast to their former selves. They listened attentively, and entered into what they were told.

If the rebellion *drove away* some who were just beginning to know the truth, it *sent* others within its reach, who might never otherwise have come under its influence. Amongst these were some refugees from Z-kyi, (a village about sixteen miles from Ningpo,) who took up their abode near Mrs Lord's house. They received Mrs Lord gladly, seemed rejoiced to hear the tidings of salvation, and welcomed her with the assurance that they would learn as much as they could, and when they returned home, would tell it to their neighbours at Z-kyi.

Mrs Lord still labours successfully amongst the women. She visits in the neighbouring villages, where she meets with ready listeners.

The following incident* will give you an idea of this

* Taken from the *Missing Link Magazine*.

part of her mission work. Mrs Lord writes, September 1, 1864 :—

"I met with a very interesting case last Wednesday week in visiting a village called Wun-kò-wan. A respectable-looking woman sat down amongst the hearers with an earnest face, as if she meant to learn something. I found she had never heard the gospel, so I began to talk to her, as I thought, in the most simple way. After a few words, I said, 'Do you understand?' With a sad look she replied, 'I cannot understand.' So I opened The Book, and read some of the precious texts about the love of God in sending His Son. Then I said to a Christian woman, 'Now explain this to the people.' But what was my joy to hear them all cry out, 'Now we understand, now we understand.'

"Especially my new hearer seemed to drink in every word; and it was 'I see, I see,' for about three quarters of an hour, when I found my voice fail. So I begged my Christian friend to make an apology for me to one of her neighbours, who had called me in as I passed by, and on whom I had promised to call in as I returned, for I found myself unable to speak any more. My hopeful 'Lydia' heard me say this, and she was the woman who had invited me in, though I did not know it. But she, nothing discouraged at my sore throat, or at what I had said, ran on and reached her house before me, and insisted upon my alighting and entering her yard, to tell her again of these good things.

"I could not resist her importunity, and she sent off her young daughter to invite the neighbours to come and hear. In the meantime she and her son's wife sat down to hear the word of God. I could not now speak above a whisper, yet they did not seem to lose a word of it. As one and another of the neighbours came in, the daughter-in-law would call out, 'Come and hear, you can understand.' As I came away, the mother said, 'It is very good, but it is very much like our doctrines.' I replied, 'Yes, there are some things like the doctrines of Confucius; but the substitution and the way of salvation for sinners ——' She stopped me, and said, with earnestness, 'Ah! that we have not got.' I came away, thinking how wonderful was the power of the simple word."

In Ningpo itself Mrs Lord has two meetings, which are well attended; but her work increases daily, and she longs to establish more meetings, and also a night school, for the Christian women to learn to read for themselves the Word of God.

On Sundays she collects the women together between the services, and is trying to form them into a class for Bible history.

In my next I will conclude the account of the Mission at Ningpo.

LETTER XII.

I HAVE one more school to tell you about, before we leave Ningpo.

This is a new work which was undertaken by our Committee in the year 1860.

At Mrs Gough's request they agreed to support a vernacular day school, which, with a short interruption, has continued up to the present time, and is now under the superintendence of Mrs Moule.

"This school," writes Mrs Moule, 1860, "is, I think, most promising. There are twenty-four girls in it, whose attendance is regular, and who are carefully taught by their valuable mistress. Their knowledge of the gospel is very good; they repeat large portions to me twice a week, some of the elder girls two or three chapters at a time without a mistake, and their answers are very intelligent."

In 1862, Mrs Moule says, "The progress of my school children during the year had been very satisfactory. Some

of the elder girls had learned the four Gospels and the Acts, and were able to answer questions on simple gospel truths. All had learned a catechism, translated by Mr Gough, and daily heard God's Word explained by their good Christian teacher. Besides which, they had improved very much in writing and needlework."

You see that Mrs Moule writes in the past tense, for in 1862 her school no longer existed. It was dispersed on the entrance of the rebels, and Mrs Moule could not find out what had become of the children. Neither had she the comfort of knowing that any of her pupils had become Christians—not one had come forward openly to renounce Buddhism. But she remembered the promise, "My word shall not return to me void," and believed that the seed sown would yet spring up, and bring forth fruit in some of them.

Mrs Moule wished to be near the native Christians, so she removed to a house in the neighbourhood of Ningpo, where she took a room, and again opened a girls' day school.

To this school our Committee continues to forward an annual grant. The latest accounts of it are, I am sorry to say, discouraging.

"The children," Mrs Moule says, "are so much employed in making tissue paper for idol-worship, that the school is sadly thinned."

These are, however, trials to which every missionary is subject, and the next accounts will, I trust, be more favourable.

I have often alluded to the difficulty which is found in learning to read and write the Chinese *characters*, for alphabet there is none; and you will be glad to hear that the children in our schools at Ningpo have no longer to contend against this difficulty. They have now the New Testament in their own vernacular dialect, and in Roman letters. This has been effected by a missionary, and a great blessing his labours have proved. Formerly it "took *eighteen years* to become an accomplished scholar in reading and writing the Chinese characters, but a quick boy or girl can learn to read in the Romanised letters in *three months*." Here is a specimen of these old Chinese characters:—

You see how puzzling they look. I am sure that the little girls at the Ningpo schools are very glad that they are no longer obliged to try to read it.

Farther north than Ningpo, is the large and handsome city of Shanghai, and here our Society has long had a missionary station.

Some of the early efforts made to promote education there will interest you.

Mrs Lockhart writes, October 10, 1844:—"The European community in Shanghai live much detached from each other; and we are more remote than any from the city—on the very confines of the suburbs. Our neighbours are all very poor, and some of them have little shops. The women chiefly card the cotton, of which there is so much in Shanghai. Many of the women come, and very often bring a friend with them to us, and we have tried to speak to them about their souls. Some listen with their mouths open, not caring much to make any endeavour to understand what we say, for as yet we have but an imperfect acquaintance with the Shanghai dialect, which is altogether different from any we have heard before. Some listen, and try to understand; but as soon as one question is asked, or sentence finished, they will turn round, and inquire what makes our skins so white, or why we dress in this or that way, and a thousand other foolish questions. Some have listened, and fearing that anything about the soul, a future life, heaven and hell, were too *mystical*—perhaps they think *wrong*—subjects for women, they have blushed and taken the first opportunity of leaving. I tried to get some of the neighbours to come in, and read a while every day with a woman,

our servant, who has been with us four months, with whom I spend daily some time in teaching her to read; but a few days satisfied their curiosity, and that for the present is at an end. A few little children have been in every day for a month, but not very regularly, as the children are allowed by the parents to please themselves so very much, and 'I won't' is too often a conclusive argument. There are just six or seven from the neighbouring houses or huts. The people, houses, streets, children, and habits all appear very dirty to a European.

"This is but the seed time, indeed; the ground is scarcely broken up; the labourers must wait patiently for the fruits, which will appear yet. Our first attempts last only for so short a time, that before the account reaches you, the people have become wearied, and they are at an end; therefore I do not like to say much, lest the least colouring should be given, and the end be disappointment."

Very different, indeed, are the accounts which now come from Shanghai. Our Society supports two schools there, taught by native teachers, under the superintendence of Mrs Muirhead and Mrs Bridgman. These schools, which are called respectively the "Hyde Park and Westbourne," and the "Islington" schools, have been greatly blessed. On a recent visit to England Mrs Bridgman could tell of *nine* of her former pupils who are now employed as teachers.

Six of the girls are supported by special contributions, and a box of work is sent out for sale yearly, the proceeds of which are divided equally between the schools, and very welcome this assistance is. "Your large box of work," writes Mrs Bridgman, April 2, 1861, "from Islington, Shillington, &c., has arrived, and the sale was held at our residence. Many pleasant thoughts arose in my mind as that box was opened, and I saw the fruits of your industry. What a beautiful system the gospel is, and how many hearts and hands, moved by love, can be employed to extend its hallowed influence! How those who have never seen each other in the flesh can happily operate, like the different parts of a grand machine, for the same great end! To one and all of these working

parties for China, present, for Mrs Muirhead and myself, my Christian salutations and thanks. I was an invalid at the time that the box arrived, having been confined to my room several weeks. Mrs Muirhead, too, was not very well; but the box told us that from England came help; and our friends came and assisted in the arrangements, and then others, wishing to aid in the same cause, brought the dollars, and took the goods, and all these work together to send the bread of life to the perishing Chinese."

In Mrs Bridgman's school, (the Islington,) there are now twenty, and in Mrs Muirhead's sixteen boarders.

I must not omit to mention that at Shanghai you would meet with one with whose name you are familiar. This is Ruth Ati, the Javanese who followed Miss Aldersey to Ningpo, and was so great a comfort to her in the discouraging commencement of her mission life there. Ati is now the wife of a Chinese gentleman resident at Shanghai. She still likes to help the mission work; and during Mrs Bridgman's late absence in England, she undertook to superintend the Islington School, which she did most kindly and efficiently.

Ati's is not the only familiar name to be met with in the accounts of the Shanghai Mission. You do not, I am sure, forget "Agnes Gutzlaff," the blind native teacher, who had a class for the blind in Miss Aldersey's establishment at Ningpo. So long as Miss Aldersey remained in Ningpo Agnes lived with her; but in the year 1860 Miss A. found it necessary, on account of declining health, to leave the scene of her labours, and join her relatives in Australia. Before she left, she transferred the blind teacher to the care of Mrs Russell, wife of the Rev. W. Russell, Church Missionary Society's agent at Ningpo.

For more than a year Agnes superintended a blind industrial school in a house built by Miss Aldersey for the purpose. She spent every day several hours teaching Christianity to eleven poor blind persons, who, whilst she taught them, were engaged in making straw rope and foot-mats. Besides this, she conducted a singing-class for those members of Mr Rus-

sell's congregation who had a taste for it; and she thus made herself very useful.

But on the capture of Ningpo, when the missionaries left the city, matters seemed so insecure that it was thought advisable to send Agnes to Shanghai, where the Rev. J. Hobson undertook to superintend her and a blind industrial school to be supported by the Shanghai people principally, though contributions for the purpose would be received from other quarters. In the report of our Society, for 1864, we read that a special contribution for the support of Agnes Gutzlaff had been forwarded to her. She is now supported by local contributions, and is busily employed in her work of teaching the blind.

I have now only one more mission to tell you about, and this is at no less a place than Pekin. But the work has been only just commenced there, so that I have little to say about it. However, even a commencement at so important a city is no small matter.

These first efforts at Pekin have been made by Mrs Collins, the wife of the Rev. H. Collins, Church Missionary Society's agent in that city.

Mrs Collins found the Tartar ladies who reside in Pekin very friendly, and willing to make her acquaintance, so she determined to try to be of use to them, by visiting and teaching them in their own houses.

Other opportunities of usefulness opened to her, and she applied to our Society for help, which they readily granted. The following letter from Mrs Collins will show you the encouragement she has already met with at Pekin:—

"PEKIN, *March*, 1864.

"Will you express to your Committee my thanks for their kind and prompt response to my application for help. I would now press urgently on your valuable Society the claims of our heathen sisters in Pekin. I have just commenced a boarding-school for girls. I at first thought of taking six, but

I have now sufficient prospect of support to enable me, without imprudence, to begin with ten. I shall at once endeavour to collect day scholars in the neighbourhood, from whom we can afterwards select children, if friends will undertake their support. I have had many applications since it was made known that I would take little girls; and I believe we might without difficulty gather *fifty or more*.

"The women appear more accessible than in other places. I have received several visits. Last Sunday seven women requested to come to receive instruction on the *worship day*, as they call it. I have just received a visit from a young Tartar woman only eighteen years of age, asking permission to join the Sunday readings. Those who come to these meetings have all come unsought. How many more might come were they invited!"

Mrs Collins then urgently entreated the Committee to take up Pekin as one of their stations, but though most anxious to do so, they have been hitherto unable to send an agent there, from want of means.

And now my account of the missions to the women of China is closed.

We have followed the Society step by step, from its first efforts in the distant island of Java to the city of Singapore, —thence getting nearer still to China—to Amoy and Hong-Kong, till we have found its agents in Ningpo and Shanghai, and at last, a mission offered in Pekin itself.

But though much has been done, and the Committee (so far as it was in their power) have faithfully taken advantage of every opportunity to extend their work, yet much more remains to be done.

The country, long so jealously closed, is now opened to missionary exertion; and there is a remarkable desire on the part of the natives to receive instruction. Is it not sad to find that our Society is kept back, by want of means, from sending teachers to them.

Before I close, perhaps I ought to give you a general summary of the work.

Not including Singapore, which is beyond the limits of China, our Society can only count fifteen schools in correspondence with them in all that vast empire; these schools are attended by upwards of 250 children, fourteen of whom are supported by special contributions.

Two European agents and twenty-two native teachers are employed; there are three vernacular schools under native mistresses; the remaining schools are chiefly under the superintendence of missionaries' wives and other ladies, to whom our Society forwards annual grants of money.

In Singapore there are two European agents, several native teachers, a ragged school, attended by from 8 to 20 children, and a boarding-school, in which are 40 children, 4 of whom are supported by special contributions.

The Society's Report for 1864 tells us that in that year £248 in money, and £454 worth of work were forwarded to China; and to Singapore about £148 in money and £227 in work.

I think I need add nothing to this statement, excepting to ask you to help the Society to establish more missions for the women of China. And this help can be given in so many ways, that I am sure I shall be able to mention at least *one*, in which you will say that you can join.

It may be that some to whom I write, however, require no suggestion, for they long to do good themselves to these poor heathen sisters of ours, and to be like Miss Aldersey—ministering angels to the Chinese. If there be any such, I can only say, that as the way was opened to her, so it will be to you,—perhaps years hence indeed; but wait in faith, and the opportunity will surely come.

But to others who require a suggestion, I would say to the *rich*, give of your means; you may not yourself be able to go out as a missionary, but at least help to pay a substitute in this war against heathenism. An agent's salary amounts to about £70 or £80 a year; a native teacher's to £12; and a child can be supported at any of the stations in China for £6 a year.

Many, however, to whom I write cannot afford to give; they have time, they say, but not much money. Well, our Society is peculiarly suited to you, for if you have time, you can surely collect; you can take a card, and induce your friends to give to the Mission. Ask them to help to send an agent to Pekin. Or you can try to establish more working parties, to which each one bringing her contribution, will help to fill the large box, which one day will be of such valuable assistance, perhaps to Mrs Muirhead or Mrs Bridgman. And to read aloud at these working parties, you might ask your friends to subscribe for a little periodical, entitled *The Female Missionary Intelligencer*. This is not an expensive publication, only one penny a month; but it does good to the Society in two ways; it gives many interesting details about the Mission schools, and thus rouses many to exertion for them; and it also brings money, for any profits arising from its sale are given to the Society's funds.

Is there any other way to help the Society, you ask? Yes, there is one higher than any, "without which all others must fail;" and it is one open to *all*, as it has been said, "If all other ways are shut out, they who feel an interest in this work, have still the blessed access to the Throne open, and may, like Epaphras of old, 'labour fervently in prayer,' for their unhappy sisters in heathen lands."*

* *Female Missionary Intelligencer* for 1862.

THE END.

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